الأسئلة والأجوبة
في الصلاة خلف أهل البدع

PRAYER BEHIND THE INNOVATORS
QUESTIONS & ANSWERS

FROM THE *FATWAS* OF IBN TAYMIYAH

من «مجموع فتاوى شيخ الإسلام ابن تيمية»

إعداد أبي خليل

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بسم الله الرحمن الرحيم

مقدمة

الحمد لله، والصلاة والسلام على رسوله محمد ﷺ، الذي قال؛

«إنما الأعمال بالنيات»[١]

وأشهد أن لا إله إلا اللّه وحده لاشريك له، وأشهد أن محمداً عبده ورسوله ﷺ. *أما بعد* :

فهذه الرسالة «الأسئلة والأجوبة في الصلاة خلف أهل البدع من مجموع فتاوى شيخ الإسلام ابن تيمية» يتحير كثير من إخواننا حول المسائل المتعلقة بهذا الموضوع - موضوع الصلاة خلف أهل البدع، وتبرز هذه الحيرة في العديد من الأماكن، ولكنها تبرز على وجه الخصوص في السجون و في التجمعات الصغيرة.

والغرض من إعداد هذه الرسالة هو مساعدة أولئك الذين هم في مثل هذه الظروف، ليتسنى لهم اتخاذ القرار الأفضل فيما يتعلق بالتعامل مع أهل البدع.

وما ذكره الشيخ في هذه الرسالة يتلخص في النقاط التالية؛

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[١] أخرجه البخاري ومسلم وأصحاب السنن وغيرهم.

بسم الله الرحمن الرحيم

Introduction

All praise is due to Allāh, may He bestow peace and blessings upon His Messenger Muḥammad (ﷺ), who said;

"Indeed one's actions are judged by his intention."[1]

I testify that there is none worthy of worship except Allāh alone, and that Muḥammad (ﷺ) is His servant and Messenger.

This is the booklet "Prayer Behind the People of Innovation, Questions and Answers from the *fatāwā* of Shaykh al-Islām Ibn Taymiyah", and to Allāh is the praise. Many of our brothers are confused over issues related to this topic, this confusion appears in many environments, but more so especially in prisons and the very small communities of Muslims. The objective of this compilation is to help those in such circumstances to make the best decision in matters related to dealings with the people of innovations. The points that the Shaykh has mentioned in these statements, can be summarized into the following;

1. It is not allowed to appoint an innovator or wicked person to the position of *īmām*.
2. Prayer behind a righteous or just person is better then prayer behind an innovator or wicked person.
3. Prayer behind an innovator or wicked person is better than the prayer performed alone, especially in the case of the Friday, festival and congregational

[1] Al-Bukhārī, Muslim, the Four *Sunan* compilers as well as others.

١- لايجوز تعيين المبتدع أو الفاسق في منصب الإمام.
٢- الصلاة خلف أهل الصلاح خير من الصلاة خلف المبتدع أو الفاسق.
٣- الصلاة خلف المبتدع أو الفاسق خير من صلاة الواحد منفرداً، خصوصاً في حالة صلاة الجمعة والعيد والجماعات.
٤- أن أهل البدع هم وحدهم الذين يدّعون أفضلية الإمتناع عن تأدية مثل هذه الصلوات خلف المبتدع والفاسق.
٥- لما كانت الصلاة خلف الفاسق والمبتدع صحيحة، فلا يوجد سبب يجعلنا نعتقد بوجوب إعادتها.

هذه هي الخطوط العامة التي تحدث عنها شيخ الإسلام، وهو - رحمه الله - قد ذكر ما يؤيد هذه النقاط من نصوص الكتاب والسنة.

ولقد جمعت ما يتعلق بهذا الموضوع من مجموع فتاوى ابن تيمية لكي يطلع القارئ على ما قاله الشيخ، وأضفت بعض التراجم المختصرة لبعض الرجال غير المشهورين الذين ذكروا في الرسالة، وخرجت الأحاديث وأقوال الصحابة ما أمكنني ذلك.

وأخيراً، لقد أخرجت هذه الرسالة بغرض الرد على السلوك البدعي الذي تلبّس به بعض إخواننا، ولم أقصد بأي وجه من الوجوه تأييد أي بدعة من البدع، سواء كانت بدعة الأئمة الذين يرفض إخواننا الصلاة خلفهم، أو كانت بدعة أولئك الذين يصرون على عدم الصلاة خلفهم. ولله الحمد أولاً وآخراً.

prayers.
4. Only the people of innovations claim that it is better to not attend these prayers than to perform them behind an innovator or wicked person.
5. Since prayer behind a wicked person or an innovator is correct, then there is no reason to believe that it must be repeated.

These are the guidelines by which the Shaykh has spoken, and he, may Allāh have mercy upon him, has mentioned the relevant texts to support these points.

Therefore, I have gathered all of the discussions about this topic from the *Fatwā* collection of Ibn Taymiyah, so that the reader will be able to examine all that he had to say about it. I added some brief biographical notes for the individuals mentioned who are not popularly known, as well as referencing the *ḥadīths* and statements of the companions where possible.

Lastly, this booklet has been produced with the objective of rebuking some excessive innovative behavior that many of our brothers have displayed, it is by no means meant to support innovation of any type, be it that of the *imāms* whom they refuse to pray behind, or that of those who insist on not praying behind them. And to Allāh is the praise.

قال شيخ الاسلام تقي الدين أحمد بن تيمية رحمة الله[٢]

بسم الله الرحمن الرحيم

قال الله تعالى وتقدس:

﴿يَاأَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ ۞ وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعاً وَلاَ تَفَرَّقُواْ وَاذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَاناً وَكُنتُمْ عَلَىَ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ۞ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ ۞ وَلاَ تَكُونُواْ كَالَّذِينَ تَفَرَّقُواْ وَاخْتَلَفُواْ مِن بَعْدِ مَا جَاءهُمُ الْبَيِّنَاتُ وَأُوْلَـئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۞ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾[٣] قال ابن عباس وغيره: تبيض وجوه أهل السنة والجماعة وتسود وجوه أهل البدعة والفرقة[٤] ﴿فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُواْ الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۞ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللّهِ هُمْ فِيهَا خَالِدُونَ﴾[٥]

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[٢] مجموع الفتاوى (٣/٢٧٨) قال في التعليق على مجموع الفتاوى «تسمى قاعدة أهل السنة والجماعة»

[٣] سورة آل عمران، الآيات ١٠٢-١٠٦

[٤] أخرجه ابن أبي حاتم في تفسيره، واللالكائي في شرح السنة وغيرهما. كلهم من طريق علي بن قدامة عن مجاشع بن عمرو عن ميسرة بن عبد ربه عن عبد الكريم الجزري عن سعيد بن جبير عنه. وقال العقيلي «مجاشع حديثه منكر غير محفوظ، قال يحيى بن معين: وقد رأيته أحد الكذابين» وقال ابن حبان «يضع الحديث على الثقات، لا يحل ذكره إلا بالقدح». فالأثر ضعيف إن لم يكن موضوعاً، والله أعلم.

[٥] سورة آل عمران، الآيتان ١٠٦ و ١٠٧

Shaykh al-Islām Taqī ad-Dīn Aḥmad Ibn Taymiyah, may Allāh have mercy upon him, said[1];

Allāh (ﷻ) said;

"O you who believe, have *taqwā* of Allāh, as is His due, and do not die without being Muslims. Hold on to Allāh's rope together, and do not separate, and remember Allāh's favor to you; you were enemies so He made your hearts friendly to each other, so that through His favor you became brothers, and you were upon the brink of a pit of the Fire, so He saved you from that. In this way Allāh makes His signs clear to you so that you may perhaps be guided. And let there come from you a community inviting to goodness, commanding the good, forbidding the evil, these it is who are the successful. And do not become like those who divided and separated after the clear evidences came to them, these its is for whom there is a horrible punishment. On the day when faces become bright and faces become dark..."[2]

Ibn ʿAbbās and others have said;

"Faces that become bright refers to Ahl as-Sunnah wal-Jamāʿah, and faces that become dark refers to the people of innovation and the sects."[3]

"To those whose faces will become dark it will be said; 'Did you disbelieve after your faith? So then taste the punishment that you disbelieved in. As for

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[1]This section is from volume 3, beginning on page 278, from his *Fatāwā*, the editor has the following footnote; "This is called, 'The Principle of *Ahl as-Sunnah wal-Jamāʿah*'".
[2]*Āl ʿImrān* 3:102-106.
[3]Recorded by Ibn Abī Ḥātim in his *Tafsīr*, al-Lālakāʾī in *Sharḥ as-Sunnah*, as well as others. All of them record it through the route of ʿAlī Bin Qudāmah from Majāshaʿ Bin ʿAmr from Maysarah Bin ʿAbdarabih, from ʿAbd al-Karīm al-Jazarī from Saʿīd Bin Jubayr from Ibn ʿAbbās. Al-ʿUqaylī said; "Majāshaʿ's *ḥadīths* are *munkar*, they are not preserved. Yaḥyā Bin Maʿīn said, 'I consider him to be one of the liars'." Ibn Ḥibbān said, "He fabricated *ḥadīths* claiming they came from trustworthy narrators, it is not allowed to mention him except by way of censure." So the report is weak, if it isn't fabricated. And Allāh knows best.

وفي الترمذي عن أبي أمامة الباهلي عن النبيﷺ في الخوارج «إنهم كلاب أهل النار» وقرأ هذه الآية﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ﴾[٦] قال الإمام أحمد بن حنبل : صح الحديث في الخوارج من عشرة أوجه. وقد خرجها مسلم في صحيحه، وخرج البخاري طائفة منها. قال النبيﷺ «يحقر أحدكم صلاته مع صلاتهم، وصيامه مع صيامهم، وقراءته مع قراءتهم، يقرؤون القرآن لا يجاوز حناجرهم، يمرقون من الإسلام كما يمرق السهم من الرمية»[٧] وفي رواية «يقتلون أهل الإسلام ويدعون أهل الاوثان»[٨].

والخوارج هم أول من كفر المسلمين، يكفرون بذنوب، ويكفرون من خالفهم في بدعتهم ويستحلون دمه وماله. وهذه حال أهل البدع؛ يبتدعون بدعة ويكفرون من خالفهم فيها. وأهل السنة والجماعة يتبعون الكتاب والسنة

[٦] أخرجه الترمذي في التفسير ؛ فقال أبي أمامة «كلاب النار شرّ قتلى تحت أديم السماء خير قتلى من قتلوه، ثم قرأ...إلى آخر الآية. فقلت لابى أمامة: أنت سمعته من رسول الله ﷺ؟ قال:لو لم أسمه إلا مرتين أو ثلاثاً أو أربعاً حتى عدّ سبعاً ما حدّثتكموه» قال الترمذي هذا حديث حسن. وقال الشيخ محمد ناصر الدين الألباني -حفظه الله - في صحيح سنن الترمذي حسن صحيح. وأخرج مثله أحمد وابن ماجه: باب في ذكر الخوارج. وعن ابن أبي أوفى قال قال رسول الله «الخوارج كلاب النار» أخرجه أحمد وابن ماجه في باب ذكر الخوارج، وصححه الشيخ محمد ناصر الدين الألباني -حفظه الله - في صحيح الجامع الصغير (٣٣٤٧).

[٧] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب المناقب؛ باب علامات النبوة في الإسلام وفضائل القرآن؛ باب من رايا بقراءة القرآن أو تأكل به أو فخر به. وصحيح مسلم في كتاب الزكاة.

[٨] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب أحاديث الأنبياء باب قول الله تعالى «و إلى عاد أخاهم هوداً...» وصحيح مسلم كتاب الزكاة.

those whose faces will become bright, they will forever abide in the mercy of Allāh."[1]

At-Tirmi<u>th</u>i recorded Abī Umāmah al-Bāhlī saying that the Prophet (ﷺ) said the following about the Khawārij;

"They are the dogs of the Fire." Then he recited this *āyah*;

"On the day when faces become bright and become dark..."[2]

Imām Aḥmad Bin Ḥanbal said;

"The *ḥadīth* about the Khawārij is *ṣaḥīḥ* from ten different routes of narration."

Muslim has recorded them in his *Ṣaḥīḥ*, and al-Bukhārī recorded a few of them; the Prophet (ﷺ) said,

"Your prayer will be deficient compared to theirs, as will your fasting compared to theirs, as well as your recitation compared to theirs. Their recitation of the *Qur'ān* will not leave their throats, they will shoot through *Islām* just like the arrow shoots through prey."[3]

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[1] *Āl 'Imrān* 3:106 and 107.

[2] Recorded by at-Tirmi<u>th</u>ī in the book of *tafsīr*, Abī Umāmah said; "The dogs of the Fire, the evilest case of murderer under the canopy of the heavens is better than any murders that they commit." Then he recited the *āyah* to its completion. The narrator said, "I asked Abī Umāmah, 'Did you hear this from Allāh's Messenger (ﷺ)?' He said, 'If I had'nt heard it two, three or four times, even up to seven times, then I would not have narrated it to you.'" At-Tirmi<u>th</u>ī said, "This *ḥadīth* is *ḥasan*." In *Ṣaḥīḥ Sunan at-Tirmi<u>th</u>ī*, Shaykh Muḥammad Nāṣir ad-Dīn al-Albānī, may Allāh preserve him, said; "*Ḥasan ṣaḥīḥ*." Similar was recorded by Aḥmad and Ibn Mājah in the chapter of what has been mentioned about the Khawārij. And Ibn Abī Awfā said, "Allāh's Messenger (ﷺ) said, 'The Khawārij are the dogs of the Fire.'" This was recorded by Aḥmad, and Ibn Mājah in the previously mentioned chapter. Shaykh al-Albānī, may Allāh preserve him, graded is *ṣaḥīḥ* in *Ṣaḥīḥ al-Jām'ī aṣ-Ṣaghīr* no. 3347.

[3] Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of *manāqib* (Virtues and Merits); Signs of Prophethood in *Islām*, and the book of the virtues of the *Qur'ān*; Reciting the *Qur'ān* to show off, for worldly benefit, or as a means of boasting. See *ṣaḥīḥ Muslim* in the book of *zakāh*.

ويطيعون الله ورسوله، فيتبعون الحق، ويرحمون الخلق.

وأول بدعة حدثت في الإسلام بدعة الخوارج والشيعة، حدثتا في أثناء خلافة أمير المؤمنين علي بن أبي طالب، فعاقب الطائفتين. أما الخوارج فقاتلوه فقتلهم، وأما الشيعة فحرق غاليتهم بالنار وطلب قتل عبدالله بن سبأ فهرب منه، وأمر بجلد من يفضله على أبي بكر وعمر. وروى عنه من وجوه كثيرة أنه قال: خير هذه الأمة بعد نبيها أبو بكر ثم عمر. ورواه عنه البخاري في صحيحه[٩].

فصل

ومن أصول أهل السنة والجماعة أنهم يصلون الجمعة والأعياد والجماعات، لا يدعون الجمعة والجماعة كما فعل أهل البدع من الرافضة وغيرهم، فإن كان الإمام مستوراً لم يظهر منه بدعة ولا فجور، صلى خلفه الجمعة والجماعة باتفاق الأئمة الأربعة وغيرهم من أئمة المسلمين، و لم يقل أحد من الأئمة إنه لا تجوز الصلاة إلا خلف من علم باطن أمره، بل ما زال المسلمون من بعد نبيهم يصلون خلف المسلم المستور، ولكن إذا ظهر من المصلي بدعة أو فجور وأمكن الصلاة خلف من يعلم أنه مبتدع أو فاسق مع إمكان الصلاة خلف غيره، فأكثر أهل العلم يصححون صلاة المأموم، وهذا مذهب الشافعي وأبي حنيفة، وهو أحد القولين في مذهب مالك وأحمد. وأما إذا لم يمكن الصلاة إلا خلف المبتدع أو الفاجر كالجمعة التي إمامها مبتدع أو فاجر، وليس هناك

[٩] كتاب فضائل الصحابة؛ باب فضل أبي بكر بعد النبي ﷺ.

And in another narration; **"They will fight the people of *Islām* and leave the people of idols alone."**[1]

The Khawārij were the first group to make *takfīr* of the Muslims, considering them disbelievers by the commission of sins, they also made *takfīr* of any who opposed them in their innovation, making his blood and wealth lawful for the taking. This is indeed the case with the people of innovation, they invite to their innovation making *takfīr* of those who oppose them in that. While Ahl as-Sunnah wal-Jamā'ah adhere to the Book and the *Sunnah*, obeying Allāh and His Messenger, following the truth, thereby having mercy upon creation.

So the first innovation to appear in *Islām* was that of the Khawārij and the Shī'ah, it began over the case of the commander of the believers 'Alī Bin Abī Ṭālib, so he punished both of these groups. The Khawārij fought him, so he killed them, as for the Shi'ah, he burned most of them in fire, and he tried to catch 'Abdullāh Bin Saba' but he escaped from him. He ordered the punishment of lashing for anyone who said that he was better than Abū Bakr and 'Umar. It has been narrated through many routes that he said;

"The best person in this nation after its Prophet is Abū Bakr, then 'Umar." This was recorded by al-Bukharī in his *Ṣaḥīḥ*.[2]

Chapter

Among the fundamentals of Ahl as-Sunnah wal-Jamā'ah is that they pray the Friday prayer, the festival prayers, and the congregational prayers, they do not abandon the Friday prayer and the congregational prayers as do the people of innovation like the Rāfiḍah[3] and others. So when there is an *imām* whose case is not clear, there being no innovation nor wickedness apparent from him, then he

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[1]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of the *ḥadīths* about the Prophets; the saying of Allāh (ﷻ) "And to 'Ād [we sent] their brother Hūd...", and *Ṣaḥīḥ Muslim* in the book of *zakāh*.

[2]The book of the virtues of the companions; the virtue of Abū Bakr after the Prophet (ﷺ).

[3]A term commonly used to refer to the Shī'ah.

جمعة أخرى، فهذه تصلى خلف المبتدع والفاجر عند عامة أهل السنة والجماعة. وهذا مذهب الشافعي وأبي حنيفة وأحمد بن حنبل وغيرهم من أئمة أهل السنة بلا خلاف عندهم.

وكان بعض الناس إذا كثرت الأهواء يحب أن لا يصلى إلا خلف من يعرفه على سبيل الاستحباب، كما نقل ذلك عن أحمد أنه ذكر ذلك لمن سأله. ولم يقل أحمد إنه لا تصح إلا خلف من أعرف حاله.

ولما قدم أبو عمرو عثمان بن مرزوق[١٠] إلى ديار مصر، وكان ملوكها في ذلك الزمان مظهرين للتشيع، وكانوا باطنية ملاحدة، وكان بسبب ذلك قد كثرت البدع وظهرت بالديار المصرية - أمر أصحابه أن لايصلوا إلا خلف من يعرفونه لأجل ذلك، ثم بعد موته فتحها ملوك السنة، مثل صلاح الدين، وظهرت فيها كلمة السنة المخالفة للرافضة، ثم صار العلم والسنة يكثر بها ويظهر.

فالصلاة خلف المستور جائزة باتفاق علماء المسلمين، ومن قال إن الصلاة محرمة أو باطلة خلف من لا يعرف حالة فقد خالف إجماع أهل السنة والجماعة. وقد كان الصحابة رضوان الله عليم يصلون خلف من يعرفون فجوره، كما صلى عبد الله بن مسعود وغيره من الصحابة خلف الوليد بن عقبة بن أبي معيط[١١] وكان قد يشرب الخمر وصلى مرة الصبح أربعاً وجلده

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[١٠]أبو عمرو بن مرزوق بن حُميد بن سلامة القرشي(ت ٥٦٤) فقيه الحنابلة صاحب كتاب صفة الصفوة (و هو غير ابن الجوزي المشهور)، ونسبته «المرازقة»، أنظر الإعلام للزركلي.

[١١]الوليد له صحبة قليلة، ورواية يسيرة، وهو أخو أمير المؤمنين عثمان لأمّه. انظر سير أعلام النبلاء.

is to be prayed behind for Friday and congregational prayers. This is agreed upon by the Four Imāms as well as other Imāms among the Muslims. Not one of the Imāms said that one is not allowed to pray except behind a person whose inner ideas he is aware of. Rather the Muslims, after their Prophet, have continued to pray behind the Muslim whose case is not clear. But when innovation and wickedness appears from someone and it is equally possible to pray behind one whom it is known is an innovator or wicked person, as well as praying behind someone other than him, then most of the people of knowledge still consider the prayer of the follower to be correct. This is the *mathhab* of ash-Shāfiʿī, and Abū Ḥanīfah. It is also one of the two opinions in the *mathhabs* of Mālik and Aḥmad. In the case where it is not possible to perform the prayer except behind the innovator or the wicked person, like for the Friday prayer whose *imām* is an innovator or a wicked person, and there is no other Friday prayer available, then praying behind the innovator and the wicked person is in accord with all of Ahl as-Sunnah wal-Jamāʿah. This is the *mathhab* of ash-Shafiʿī, Abū Ḥanīfah, Aḥmad Bin Ḥanbal, and others from the Imāms of Ahl as-Sunnah, there being no disagreement among them for it.

When desires increased, then some people considered it recommended that one not pray except behind a person that he knows about, this is from the view of what is more recommended, and it is reported from Aḥmad that he mentioned this when asked. But Aḥmad did not say that the prayer is not correct unless it is performed behind one whose case is known.

When Abū ʿAmr ʿUthmān Bin Marzūq[1] came to the lands of Egypt, it was during a time when the rulers were renegade Bāṭaniyah[2] influenced by ideas of the Shīʿah. Due to these conditions, innovations spread and became widely practiced in the lands of Egypt, so he ordered his companions that they not pray except behind those whose ideas they were aware of. After his death, rulers from the people of the *Sunnah* gained victory, like Ṣalāḥuddīn for example, so the *Sunnah* and opposition to the Rāfiḍah became widespread in these lands, then

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[1]Abū ʿAmr Bin Marzūq Bin Ḥumayd Bin Salamah, a *Ḥanbalī faqīh*, author of the book *Ṣifat aṣ-Ṣufwah* (not to be confused with the same title by Ibn al-Jawzī), the Marāziqah sect was named after him, he died in the year 564 H. See *al-Iʿlām* by az-Zirkilī.

[2]A term denoting all heretical *Islāmic* groups whose true creed is kept hidden from the masses.

عثمان بن عفان على ذلك[١٢].

وكان عبد الله بن عمر وغيره من الصحابة يصلون خلف الحجاج بن يوسف[١٣]. وكان الصحابة والتابعون يصلون خلف ابن أبي عبيد[١٤] وكان متهما بالإلحاد وداعياً إلى الضلال.

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[١٢] أجرجه مسلم في كتاب الحدود عن حضين بن المنذر، أبو ساسان، قال شهدت عثمان بن عفّان وأتي بالوليد، قد صلّى الصّبح ركعتين، ثم قال: أزيدكم؟ فشهد عليه رجلان: أحدهما حمران: أنه شرب الخمر....» وأخرجه أبو داود وابن ماجه بنحو بدون ذكر الصلاة.

[١٣] أخرجه ابن أبي شيبة في المصنف عن عمير بن هانئ قال: «شهدت ابن عمر والحجاج محاصر ابن الزبير، فكان منزل ابن عمر بينهما فكان ربما حضر الصلاة مع هؤلاء، وربما حضر الصلاة مع هؤلاء» وصححه الشيخ الألباني - حفظه الله - وأخرج ابن سعد عن زيد بن أسلم «أن ابن عمر كان في زمان الفتنة لا يأتي أمير إلا صلى خلفه، وأدى إليه زكاة ماله» وقال الشيخ الألباني - حفظه الله - وسنده صحيح. انظر إرواء الغليل (٥٢٦). والحجاج هو الحجاج بن يوسف بن الحكم الثقفي، ولد ونشأ بالطائف، وانتقل إلى الشام فلحق بروح بن زنباع نائب عبد الملك بن مروان. فكان في عديدة شرطته، ثم ما زال يظهر حتى ولاه عبد الملك مكة والمدينة والطائف والعراق، قتل عبد الله بن الزبير وفرق جموعه، مات بواسط سنة خمس وتسعين.انظر البداية والنهاية.

[١٤] أخرج ابن أبي شيبة، قال «حدثنا عبد الرحمن بن مهدي عن سفيان عن الأعمش قال: كان أصحاب عبد الله يصلون مع المختار الجمعة ويحتسبون بها.» إسناده صحيح .والمختار بن أبي عبيد الثقفي الكذاب، أسلم في حياة النبي ﷺ ولم تُعلم له صحبة. استعمله عمر بن الخطاب على جيش، فغزا العراق. وهو من الخارجين على بني أمية بعد مقتل الحسين رضي الله عنه، قبض عليه ابن زياد أمير البصرة ثم نفاه إلى الطائف، دعا بني أمية إلى إمامة ابن الحنفية، ثم ادعى النبوة. توفي في سنة سبع وستين. انظر سير أعلام النبلاء وشرح صحيح مسلم للنووي في كتاب الفضائل؛ باب ذكر كذاب ثقيف ومبيرها.

knowledge and the *Sunnah* increased and also became widespread.

So prayer behind the one whose case is not clear is permissible by agreement of the Muslims, and whoever said that prayer is unlawful or invalid behind one whose case is not known, then he has contradicted the consensus of Ahl as-Sunnah wal-Jamā'ah. The companions, may Allāh be pleased with them, prayed behind those whose open disobedience they were aware of, like when 'Abdullah Bin Mas'ūd and others from the companions prayed behind al-Walīd Bin 'Aqibah Bin Abī Mu'īṭ[1], and he used to drink alcohol. One time he prayed four *rak'āt* for *ṣubḥ*[2], and 'Uthmān Bin 'Affān had him lashed for that.

'Abdullāh Bin 'Umar and other companions prayed behind al-Ḥajāj Bin Yusuf[3], and the companions and the *tāb'īn*[4] prayed behind Ibn Abī 'Ubayd[5] while

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[1]Al-Walīd was a minor companion, narrating a small number of *ḥadīths*, he had the same mother as the commander of the believers 'Uthmān. See ath-Thababi's *Siyar A'lām an-Nubilā'*. The incident mentioned is recorded by Muslim in the book of punishments, from Ḥuḍayn Bin al-Munthir who said, "I saw 'Uthmān Bin 'Affān when al-Walīd was brought to him, he had prayed the two *raka'h* of *ṣubḥ* and then said, 'Have you added to it?' So two men testified that he had drank intoxicants; one of them was Ḥumrān..." Abū Dāwūd and Ibn Mājah recorded a similar *ḥadīth* without the mention of the prayer.

[2]*Fajr* prayer.

[3]Recorded by Ibn Abī Shaybah in *al-Muṣanaf*, from 'Umayr Bin Hānī' who said, "I witnessed Ibn 'Umar during al-Ḥajāj's siege on Ibn Zubayr. Ibn 'Umar's home was between them, so sometimes he would attend the prayer with one group, and sometimes he would attend the prayer with the other group." Shaykh al-Albānī, may Allāh preserve him, graded its chain *ṣaḥīḥ*. Ibn Sa'd recorded a narration form Zayd bin Aslam; "During the time of the *fitnah*, there was no commander but Ibn 'Umar would pray behind him and pay the *zakāh* of wealth to him." Shaykh al-Albānī, may Allah preserve him, said, "Its chain is *ṣaḥīḥ*." See *Irwā' al-Ghalīl* no. 526. Al-Ḥajāj is al-Ḥajāj Bin Yusuf Bin al-Hakim ath-Thaqafī, born and raised in aṭ-Ṭā'if. He moved to ash-Shām where he met up with Zanbā' one of the generals of 'Abdul-Mālik Bin Marwān, and he became one of his officers. Then he was not heard of much until 'Abdul-Mālik appointed him as the governor of Makkah, al-Madīnah, aṭ-Ṭā'īf and 'Irāq. He killed 'Abdullāh Bin az-Zubayr and a group of his party. He died during the year 95 H. See Ibn Kathīr's *al-Bidāyah wan-Nihāyah*.

[4]The students and followers of the companions.

[5]Ibn Abī Shaybah said (*al-Muṣanaf*); 'Abdurraḥmān Bin Mahdī narrated from Sufyān from al-A'mash; "The companions of 'Abdullāh [Ibn Mas'ūd] used would pray the Friday prayer behind al-Mukhtār, and they would consider it acceptable." This chain is *ṣaḥīḥ*. That is al-Mukhtār Bin Abī 'Ubayd ath-Thaqafī the Liar. He accepted *Islām* during the lifetime of the Prophet (ﷺ) but his companionship is not known. He was employed in the army by 'Umar Bin al-Khaṭṭāb for the campaign into 'Irāq. He was also one of those who fought against Banī Umayyah after the death of al-Husayn, may Allah be pleased with him. He was captured by Ziyād, the commander of al-Baṣrah, then he was banished to aṭ-Ṭā'īf. He was one of those who invivted Banī Umayyah to the Imāmate of Ibn Ḥanifiyah, later claiming prophethood himself. He died in the year 67 H. See *Siyar I'lām an-Nubalā'*, and *Sharḥ Muslim* by an Nawawī in the book of virtues; what is mentioned

فصل

ولايجوز تكفير المسلم بذنب فعله، ولابخطأ أخطأ فيه، كالمسائل التي تنازع فيها أهل القبلة، فإن الله تعالى قال﴿ آمَنَ الرَّسُولُ بِمَآ أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلائِكَتِهِ وكُتُبِهِ وَرُسُلِهِ لانُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيكَ الْمَصِيرُ﴾[١٥] و قد ثبت في الصحيح أَن الله تعالى أجاب هذا الدعاء وغفر للمؤمنين خطأهم.[١٦]

والخوارج المارقون، الذين أمر النبي ﷺ بقتالهم، قاتلهم أمير المؤمنين علي بن أبي طالب أحد الخلفاء الراشدين. واتفق على قتالهم أئمة الدين من الصحابة والتابعين ومن بعدهم. ولم يكفرهم علي بن أبى طالب وسعد بن أبي وقاص وغيرهما من الصحابة، بل جعلوهم مسلمين مع قتالهم، ولم يقاتلهم علي حتى سفكوا الدم الحرام، وأغاروا على أموال المسلمين، فقاتلهم لدفع ظلمهم وبغيهم، لا لأنهم كفار، ولهذا لم يُسْبِ حريمهم ولم يغنم أموالهم.

وإذا كان هؤلاء الذين ثبت ضلالهم بالنص والاجماع لم يكفروا، مع أمر الله ورسوله ﷺ بقتالهم، فكيف بالطوائف المختلفين الذين أشتبه عليهم الحق في مسائل غلط فيها من هو أعلم منهم؟ فلا يحل لأحد من هذه الطوائف أن

[١٥] سورة البقرة، الآية ٢٨٥

[١٦] أخرجه مسلم في صحيحه؛ كتاب الإيمان وأحمد والطبري والبيهقي في شعب الإيمان.

he was a person of heresy who invited to deviations.

Chapter

It is not permissible to make *takfīr* of a Muslim because of his commission sins, nor for mistakes that he makes like in the case of issues over which the people of the *qiblah* disagree. For indeed Allah (ﷻ) said;

"The Messenger believes in what was revealed to him from His Lord, and the believers all believe in Allah, His angels, His Books, and His messengers, they do not make a distinction [in accepting] any one of the messengers, and they say, 'We hear and we obey, our Lord, forgive us, and to you is the final end.'"[1]

It is confirmed in the *Ṣaḥīḥ* that Allāh (ﷻ) answered this supplication and forgave the believers their mistakes.[2]

The renegade Khawarij, those who the Prophet (ﷺ) ordered fighting, were fought by the commander of the believers 'Alī Bin Abī Ṭālib, one of the rightly guided Khalīfahs. Fighting them was agreed upon by the Imāms of the religion among the companions, the *tāba'īn* and those who came after them. But 'Alī Bin Abī Ṭālib, Sa'd Bin Abī Waqāṣ and other companions did not make *takfīr* of them, rather they considered them to be Muslims even though they were fighting them. 'Alī did not even engage them until after they had spilled unlawful blood, and pillaged the wealth of the Muslims. Then he fought them to stop their oppression and tyranny, not because they were disbelievers. For this reason they were not taken as captives nor was their wealth taken as booty.

If these people, whose deviation is confirmed by texts as well as

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about the liar and the destroyer from Thaqīf.

[1]*Al-Baqarah* 2:285

[2]Recorded by Muslim in the book of faith of his *ṣaḥīḥ*, also by Aḥmad, aṭ-Ṭabrī, and al-Bayhaqī in *Shu'ab al-Īmān*.

تكفر الأخرى ولاتستحل دمها ومالها، وإن كانت فيها بدعة محققة، فكيف إذا كانت المكفرة لها مبتدعة أيضاً؟ وقد تكون بدعة هؤلاء أغلظ، وقد تكون بدعة هؤلاء أغلظ، والغالب أنهم جميعاً جهال بحقائق مايختلفون فيه.

والأصل أن دماء المسلمين وأموالهم وأعراضهم محرمة من بعضهم على بعض، لا تحل إلا بإذن الله ورسوله. قال النبي ﷺ لما خطبهم في حجة الوداع «إن دماءكم وأموالكم وأعراضكم عليكم حرام كحرمة يومكم هذا في بلدكم هذا في شهركم هذا»[١٧] وقال ﷺ «كل المسلم على المسلم حرام: دمه وماله وعرضه»[١٨]. وقال ﷺ «من صلى صلاتنا واستقبل قبلتنا وأكل ذبيحتنا فهو المسلم له ذمة الله ورسوله»[١٩] وقال «إذا التقى المسلمان بسيفيهما فالقاتل والمقتول في النار» قيل يا رسول الله هذا القاتل، فما بال المقتول؟ قال: «إنه أراد قتل صاحبه»[٢٠] وقال: «لاترجعوا بعدي كفاراً يضرب

[١٧] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الحج؛ خطبة أيام منى وصحيح مسلم كتاب القسامة والمحاربين.

[١٨] أخرجه مسلم في باب تحريم ظلم المسلم، وأبو داود في سننه؛ كتاب الأدب باب في الغيبة، والترمذي في أبواب البر والصلة؛ باب ما جاء شفقة المسلم على المسلم، وابن ماجه في كتاب الفتن؛ باب حرمة دم المؤمن وماله، وأحمد، كلهم عن أبي هريرة رضي الله عنه.

[١٩] أخرجه البخاري في كتاب الصلاة؛ باب فضل استقبال القبلة...وأبو داود في كتاب الجهاد؛ باب على ما يقاتل المشركون، والترمذي في أبواب الإيمان؛ أمرت أن أقاتل الناس حتى...، والنسائي في كتاب تحريم الدم.

[٢٠] أخرجه البخاري في كتاب الإيمان؛ باب «وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما» - فسماهم المؤمنين، وهذا لفظه. وأخرجه مسلم في كتاب الفتن بنحوه.

consensus, were not considered disbelievers, while Allah's Messenger (ﷺ) had ordered fighting them, then how about the different groups who are confused about the truth in issues that they are mistaken in if they only knew better? It is not lawful for anyone in these groups to make *takfīr* of the other group and consider their blood and their wealth lawful, even if the innovation they practice is clear. So how about when the one making *takfīr* is an innovator as well? One group is filled with innovation, and the other group is filled with innovation, and they are both in reality, overcome with ignorance about the issues that they disagree over.

So the fundamental is that the Muslim's blood, wealth and honor are sacred to each other, it does not become lawful except by permission of Allāh or His Messenger. During a *khuṭbah* that he delivered for the farewell pilgrimage, the Prophet (ﷺ) said;

"Indeed your blood, your wealth, and your honor are sacred among you, like the sacredness of this day, in this land, in this month of yours."[1]

And he (ﷺ) said; **"All of the Muslim is sacred to the Muslim; his blood, his wealth, and his honor."**[2]

And he (ﷺ) said; **"Whoever prays our prayer, faces our *qiblah*, and eats our slaughtered animals, then he is a Muslim under the protection of Allah and His Messenger."**[3]

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[1]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī* in the book of *ḥajj*; the chapter of the sermon during the days of Minā, and *Ṣaḥīḥ Muslim* in the book of *qasāmah* and the warring enemies.

[2]Recorded by Muslim in the chapter of the prohibition of wronging a Muslim, Abū Dāwūd in his *Sunan*; the book of manners; the chapter regarding backbiting, at-Tirmithī in the books of kindness to relations; the chapter of the Muslim's compassion for the Muslim. Ibn Mājah in the book of afflictions; the chapter of the sacredness of the believer's blood and wealth, and Aḥmad, all of them from Abū Hurayrah, may Allah be pleased with him.

[3]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of prayer; the virtue of facing the *qiblah*...,Abū Dāwūd, in the book of *jihād*; what the idolaters are to be fought for, and at-Tirmithī in the chapters on faith; "I have been ordered to fight the people until...", an-Nasā'ī in the book of the prohibited blood.

بعضكم رقاب بعض»[٢١] وقال «إذا قال المسلم لأخيه ياكافر فقد باء بها أحدهم»[٢٢] وهذه الأحاديث كلها في الصحاح.

وإذا كان المسلم متأولا في القتال أو التكفير لم يكفر بذلك كما قال عمر بن الخطاب لحاطب بن أبي بلتعة: يارسول اللّه دعني أضرب عنق هذا المنافق، فقال النبيﷺ :«إنه قد شهد بدراً، وما يدريك أن اللّه قد اطلع على أهل بدر، فقال اعملوا ما شئتم فقد غفرت لكم؟» وهذا في الصحيحين[٢٣]. وفيهما أيضاً: من حديث الإفك: أن أسيد بن الحضير قال لسعد بن عبادة: إنك منافق تجادل عن المنافقين، واختصم الفريقان فأصلح النبيﷺ بينهم[٢٤]. فهؤلاء البدريون فيهم من قال لآخر منه: إنك منافق، ولم يكفر النبيﷺ لا هذا ولا هذا، بل شهد للجميع بالجنة.

وكذلك ثبت في الصحيحين عن أسامة بن زيد أنه قتل رجلا بعد ما قال لا إله إلا اللّه وعظم النبيﷺ ذلك لما أخبره وقال «يا أسامة، أقتلته بعدما قال :لا إله إلا اللّه ؟» وكرر ذلك عليه ، حتى قال أسامة : تمنيت أني لم

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[٢١] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب العلم؛ باب الإنصات للعلماء، وصحيح مسلم كتاب الإيمان.

[٢٢] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الأدب؛ باب من كفر أخاه من غير تأويل فهو كما قال، وصحيح مسلم كتاب الإيمان.

[٢٣] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب المغازي؛ باب من شهد بدراً، وصحيح مسلم كتاب فضائل الصحابة.

[٢٤] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب المغازي؛ باب حديث الإفك، وصحيح مسلم كتاب التوبة.

And he (ﷺ) said; **"When two Muslims meet with their swords, then the murderer and the murdered are in the Fire." They said, "O Messenger of Allāh! It is true for the murderer, but what about the one murdered?" He said, "He intended to kill his comrade."**[1]

And he (ﷺ) said; **"Do not revert to disbelievers after me, striking the necks of each other."**[2]

And he (ﷺ) said; **"When the Muslim says to his brother, 'O disbeliever' then it is so about one of them."**[3] All of these *ḥadīths* are recorded in the authentic books.

When a Muslim is mistaken in his belief about killing or about *takfīr*, he is not considered a disbeliever because of that. Just like when 'Umar Bin al-Khaṭāb said about Ḥāṭib Bin Abī Balta'ah;

"O Messenger of Allāh! Allow me to behead this hypocrite."

The Prophet (ﷺ) said;

"He participated in the battle of Badr, how do you know whether or not Allāh looked upon the people of Badr and said, 'Do as you will, for I have already forgiven you.'?"[4]

This is recorded in the Two *Ṣaḥīḥs*. Also recorded in them is the *ḥadīth* about *al-Ifk*, and that Usayd Bin al-Ḥuḍayr said to Sa'd Bin 'Ubādah;

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[1]Recorded by al-Bukhārī in the book of faith; "And if two parties of the believers fight, bring peace between them" so He (ﷻ) called the believers. And this is al-Bukhārī's wording. A similar *ḥadīth* was recorded by Muslim in the book of afflictions.

[2]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of knowledge; listening to the scholars, and *Ṣaḥīḥ Muslim* in the book of faith.

[3]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of manners; whoever calls his brother a disbeliever without a valid excuse, then he is as he claimed about his brother, and *Ṣaḥīḥ Muslim* in the book of faith.

[4]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of battles; the participants of Badr, and *Ṣaḥīḥ Muslim* in the book of the virtues of the companions.

أكن أسلم إلا يومئذ[٢٥]. ومع هذا لم يوجب عليه قوداً، ولا دية، ولا كفارة، لأنه كان متأولا ظن جواز قتل ذلك القائل لظنه أنه قالها تعوذاً.

فهكذا السلف قاتل بعضهم بعضاً من أهل الجمل وصفين ونحوهم، وكلهم مسلمون مؤمنون، كما قال تعالى: ﴿ وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُواْ فَأَصْلِحُواْ بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُواْ الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُواْ بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُواْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾[٢٦] فقد بين الله تعالى أنهم مع اقتتالهم، وبغي بعضهم على بعض، إخوة مؤمنون، وأمر بالإصلاح بينهم بالعدل.

ولهذا كان السلف مع الاقتتال يوالي بعضهم بعضاً موالاة الدين : لا يعادون كمعاداة الكفار، فيقبل بعضهم شهادة بعض، و يأخذ بعضهم العلم عن بعض ويتوارثون ويتناكحون ويتعاملون بمعاملة المسلمين بعضهم مع بعض : مع ما كان بينهم من القتال والتلاعن وغير ذلك.

وقد ثبت في الصحيح[٢٧] أن النبي ﷺ سأل ربه أن لا يهلك أمته بسنة عامة فأعطاه ذلك، وسأله أن لا يسلط عليهم عدواً من غيرهم فأعطاه ذلك، وسأله

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[٢٥] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الديات؛ باب قول الله تعالى «ومن أحياها »، وصحيح مسلم كتاب الإيمان

[٢٦] سورة الحجرات، الآية ٩

[٢٧] أخرجه مسلم في كتاب الفتن وأشراط الساعة، وأبو داود في كتاب الفتن والملاحم؛ باب ذكر الفتن ودلائلها، وابن ماجه في كتاب الفتن؛ باب ما يكون من الفتن، والترمذي في كتاب الفتن؛ باب ما جاء في الأئمة المضلين، وأحمد من حديث ثوبان وحديث شداد بن أوس رضي الله عنهما.

"You are a hypocrite, arguing with the arguments of the hypocrites."[1]

So their two parties began arguing with each other, then the Prophet (ﷺ) made them come to terms. All of these people were participants in the battle of Badr, and among them are those who said to the other, "You are a hypocrite." Yet the Prophet (ﷺ) did not declare either of them to be disbelievers, rather, he bore witness that all of them would be in Paradise.

Similarly, it is confirmed in the Two *Ṣaḥīḥs* that Usāmah Bin Zayd killed a man after he had uttered, "*Lā ilaha illā Allah*" and the Prophet (ﷺ) reprimanded him for that when he learned of it, saying;

"Usāmah! Did you kill him after he said '*Lā ilāha illa Allāh*'?

So he censured him so harshly that Usāmah said;

"I wished that I had not accepted *Islām* until that day."[2]

Yet he (ﷺ) did not require any form of retaliation to be implemented upon him, nor did he require him to pay blood money, nor any form of penance, because he mistakenly thought that it was permissible to kill him, believing that he had only said that to save himself from death.

Similarly the Salaf fought each other, like in the battles of the Camel and Ṣiffīn, and others, yet all of these people were believing Muslims, as Allāh (ﷻ) said;

"And if two parties among the believers fight each other, then bring peace between them. If then one of them transgresses against the other, then fight those that transgressed until they yield to Allāh's order. If they yield, then bring peace between them with justice and equity, indeed Allah loves those

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[1]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of battles; the *ifk* incident, and *Ṣaḥīḥ Muslim* in the book of repentance.
[2]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of blood-money; the saying of Allāh (ﷻ) "And if anyone saved a life...." and *Ṣaḥīḥ Muslim* in the book of faith.

أن لايجعل بأسهم بينهم فلم يعط ذلك وأخبر أن الله لايسلط عليهم عدواً من غيرهم يغلبهم كلهم حتى يكون بعضهم يقتل بعضاً وبعضهم يسبى بعضاً.

وثبت في الصحيحن لما نزل قوله تعالى ﴿ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَاباً مِّن فَوْقِكُمْ ﴾ قال «أعوذ بوجهك» ﴿ أَوْ مِن تَحْتِ أَرْجُلِكُمْ ﴾ قال «أعوذ بوجهك» ﴿ أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ﴾[٢٨] قال «هاتان أهون»[٢٩].

هذا مع أن الله أمر بالجماعة والائتلاف، ونهى عن البدعة والاختلاف، وقال ﴿ إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعاً لَّسْتَ مِنْهُمْ فِي شَيْءٍ ﴾[٣٠] وقال النبي ﷺ «عليكم بالجماعة فإن يد الله على الجماعة»[٣١] وقال: «الشيطان مع الواحد وهو من الإثنين أبعد»[٣٢] وقال «الشيطان ذئب الإنسان كذئب

[٢٨] سورة الأنعام، الآية ٦٥

[٢٩] أخرجه البخاري في كتاب التفسير، والترمذي في كتاب التفسير، والنسائي، وابن حبان، وأحمد وغيرهم. والحديث ليس في صحيح مسلم.

[٣٠] سورة الأنعام، الآية ١٥٩

[٣١] «عليكم بالجماعة» أخرجه الترمذي في كتاب الفتن؛ باب في لزوم الجماعة من حديث عمر رضي الله عنه، وأخرجه أحمد والحاكم وغيرهما. وصححه الشيخ محمد ناصر الدين الألباني - حفظه الله - في صحيح الجامع الصغير (٢٥٤٦). قوله ﷺ «يد الله على الجماعة» أخرجه الترمذي بعد الحديث السابق، وأخرجه ابن أبي عاصم وغيره، انظر صحيح الجامع الصغير (٨٠٦٥).

[٣٢] وهذه القطعة جزء من حديث عمر.

who deal justly."[1]

So Allāh has made it utterly clear that with their fighting and their transgressions against each other, they are still a brotherhood of believers, and He commanded making peace between them with justice.

Similarly, while some of the Salaf fought each other, they still entrusted each other with matters of the religion, they did not show each other the enmity that they showed to the disbelievers. They accepted each other's testimony, they received knowledge from each other, they inherited from each other, they married among each other, and they held other *Islāmic* activities between each other, even while there was fighting and a sense of discord between them.

It is confirmed in the *Ṣaḥīḥ* that the Prophet (ﷺ) asked his Lord that He not destroy his *ummah* by a universal drought, so He granted that for him. He asked Him that He not allow the enemy to gain rulership over them, so He granted that. He asked Him that He not allow any of them to harm each other, but he was not granted that. Allāh informed him that their enemies would not gain mastery over them, but that they would fight each other, taking each other as captives.[2]

It is confirmed in the Two *Ṣaḥīḥs* that when Allāh revealed;

"Say: 'He is the one able to send upon you punishment from above..."

The Prophet (ﷺ) said, **"I seek refuge in your Face."**

"...Or from beneath your feet..."

He (ﷺ) said; **"I seek refuge in your Face."**

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[1] *Al-Ḥujurāt* 49:9.

[2] Recorded by Muslim, in the book of afflictions and the conditions of the Hour, Abū Dāwūd in the book of afflictions and massacres; the mention of the afflictions and their signs, Ibn Mājah in the book of afflictions; the afflictions that will occur, at-Tirmithī in the book of afflictions; what is reported about the misguided *imāms*, and Aḥmad from the *ḥadīth* of Thawbān and the *ḥadīth* of Shadād Bin Aws, may Allah be pleased with them.

الغنم والذئب إنما يأخذ القاصية والنائية من الغنم»[٣٣].

فالواجب على المسلم إذا صار في مدينة من مدائن المسلمين أن صلي معهم الجمعة والجماعة ويوالي المؤمنين ولا يعاديهم، وإن رأى بعضهم ضالاً أو غاوياً وأمكن أن يهديه ويرشده فعل ذلك، وإلا فلا يكلف اللّه نفساً إلا وسعها، وإذا كان قادراً علي أن يولي في إمامة المسلمين الأفضل ولاه، وإن قدر أن يمنع من يظهر البدع والفجور منعه. وإن لم يقدر على ذلك فالصلاة خلف الأعلم بكتاب اللّه وسنة نبيه الأسبق إلى طاعة اللّه ورسوله أفضل، كما قال النبيﷺ في الحديث الصحيح: «يؤم القوم أقرؤهم لكتاب اللّه فإن كانوا في القراءة سواء فأعلمهم بالسنة، فأن كانوا في السنة سواء فأقدمهم هجرة فإن كانوا في الهجرة سواء فأقدمهم سناً»[٣٤].

وإن كان في هجره لمظهر البدعة والفجور مصلحة راجحة هجره ،كما هجر النبيﷺ الثلاثة الذين خلفوا حتى تاب اللّه عليهم[٣٥]. وأما إذا ولى غيره بغير إذنه وليس في ترك الصلاة خلف مصلحة شرعية كان تفويت هذه الجمعة والجماعة جهلا وضلالا، وكان قد رد بدعة ببدعة.

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[٣٣]أخرجه أحمد من حديث معاذ بن جبل رضي اللّه عنه، وذكره الهيثمي في مجمع الزوائد وقال «رواه أحمد، والعلاء بن زياد لم يسمع من معاذ» وضعفه الشيخ الألباني حفظه اللّه في ضعيف الجامع الصغير (١٤٧٧).

[٣٤]أخرجه مسلم وأصحاب السنن، انظر صحيح مسلم كتاب المساجد.

[٣٥]أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب المغازي وصحيح مسلم كتاب التوبة.

"...Or to cover you in sectarianism, each of you tasting the harm of the other."'[1]

He (ﷺ) said; **"The other two are easier."**[2]

Still, Allah ordered sticking to the congregation and to behave amicably with each other, and He forbade innovations and discord. He (ﷻ) said;

"Indeed those who separate in their religion, becoming sects, you have nothing to do with them."[3]

And the Prophet (ﷺ) said; **"Stick to the *Jamā'ah*, for indeed Allāh's Hand is over the *Jamā'ah*."**[4]

And he (ﷺ) said; **"Shayṭān is with the individual, and he is further away from two."**[5]

And; **"Shayṭān preys upon humans like the wolf upon sheep, and the wolf only takes the stragglers, and the remote sheep."**[6]

So it is obligatory for every Muslim who comes to one of the Muslim's cities, that he pray Friday and congregational prayers with them, and that he

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[1]*Al-An'ām* 6:65.
[2]Recorded by al-Bukhārī in the book of *tafsīr*, at-Tirmithī in the book of *tafsīr*, also an-Nasā'ī, Ibn Ḥibbān, Aḥmad and others. And the *ḥadīth* is not in *Ṣaḥīḥ Muslim.*
[3]*Al-An'ām* 6:159.
[4]"Stick to the *jamā'ah*" was recorded by at-Tirmithī in the book of afflictions; the chapter of adhering to the *jamā'ah*, from the *ḥadīth* of 'Umar, may Allāh be pleased with him. It was also recorded by Aḥmad, al-Ḥākim and others. It was graded *ṣaḥīḥ* by Shaykh Muḥammad Naṣir ad-Dīn al-Albānī, may Allāh preserve him, in *Ṣaḥīḥ al-Jāmi' aṣ-Ṣaghīr* no. 2546. His (ﷺ) statement "Allah's hand is over the *jamā'ah*" was recorded by at-Tirmithī after the previous *ḥadīth*, also by Ibn Abī 'Āṣim and others. See *Ṣaḥīḥ al-Jāmi' aṣ-Ṣaghīr* no. 8065.
[5]This is part of the *ḥadīth* of 'Umar.
[6]Recorded by Aḥmad from the *ḥadīth* of Mu'āth Bin Jabal, may Allāh be pleased with him, al-Haythumī mentioned it in *Majmu' az-Zawā'id* and said, "It was recorded by Aḥmad and al-'Alā' Bin Ziyād [one of the narrators in its chain] did not hear from Mu'āth." It was graded weak by Shaykh al-Albānī, may Allāh preserve min, in *Ḍa'īf al-Jāmi' aṣ-Ṣaghīr* no. 1477.

حتى أن المصلي الجمعة خلف الفاجر اختلف الناس في إعادته الصلاة وكرهها أكثرهم، حتى قال أحمد بن حنبل في رواية عبدوس : من أعادها فهو مبتدع. وهذا أظهر القولين، لأن الصحابة لم يكونوا يعيدون الصلاة إذا صلوا خلف أهل الفجور والبدع، ولم يأمر الله تعالى قط أحداً إذا صلى كما أمر بحسب استطاعته أن يعيد الصلاة. ولهذا كان أصح قولي العلماء أن من صلي بحسب استطاعته أن لا يعيد حتى المتيمم لخشية البرد ومن عدم الماء والتراب إذا صلى بحسب حاله، والمحبوس وذوو الاعذار النادرة والمعتادة والمتصلة والمنقطعة لا يجب على أحد منهم أن يعيد الصلاة إذا صلى الأولى بحسب استطاعته.

وقد ثبت في الصحيح أن الصحابة صلوا بغير ماء ولا تيمم لما فقدت عائشة عقدها ولم يأمرهم النبيﷺ بالإعادة[٣٦]، بل أبلغ من ذلك أن من كان يترك الصلاة جهلا بوجوبها لم يأمره بالقضاء، فعمرو وعمار، لما أجنبا و عمرو لم يصل و عمار تمرغ كما تتمرغ الدابة لم يأمرهما بالقضاء[٣٧]، وأبو ذر لما كان يجنب ولا يصلي لم يأمره بالقضاء[٣٨]، والمستحاضة لما استحاضت حيضة شديدة منكرة منعتها الصلاة والصوم لم يأمرها بالقضاء[٣٩].

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[٣٦] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب اللباس؛ باب استعارة القلائد.

[٣٧] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب التيمم؛ باب المتيمم هل ينفخ فيهما ؟، وصحيح مسلم كتاب التيمم.

[٣٨] أخرجه أبو داود في كتاب الطهارة؛ باب الجنب يتيمم، عن أبو ذر، وفيه «ومعي أهلي فتصيبني الجنابة فأصلي بغير طهور...» قال الشيخ الألباني - حفظه الله - «صحيح».

[٣٩] أخرجه أبو داود، والترمذي، وغيرهما، وقال الشيخ الألباني - حفظه الله - «حسن» في صحيح سنن الترمذي (١١٠).

comes together with the believers, not show enmity to them. If he sees deviations and falsehood among some of them, and he is able to guide them and direct them, then he should do so, if he is unable, then Allāh does not hold a person responsible for what he cannot bear. When one is in a position to appoint a righteous *imām* for the Muslims then he should do so, and if he is in a position to prevent one whose innovation and wickedness is clear, then he should do so. But if he is not able to do that, then the prayer behind the one most knowledgeable of Allah's Book and the *Sunnah* of His Prophet (ﷺ) the most apt to obedience to Allah and His Messenger is better. Just as the Prophet (ﷺ) said in the authentic *ḥadīth*;

"A people's *imām* is the most versed in Allāh's Book among them. If they are equal in their recitation, then the most knowledgeable among them of the *Sunnah*, and if they are equal in the *Sunnah* then the earliest of them to migrate, if they are equal in migration then the oldest among them."[1]

If there is benefit in shunning one whose innovation and wickedness is apparent, then this is preferred, just as the Prophet (ﷺ) shunned the three who stayed behind until Allāh had accepted their repentance.[2] As far as appointing another without his permission, and there is no *shar'īah* benefit in not praying behind him, then those who miss such Friday and congregational prayers are doing so out of ignorance and misguidance, having refuted innovation with innovation.

This issue has gone so far that people have disagreed over repeating the Friday prayer performed behind a wicked person, many of them considering such prayer disliked. Such that Aḥmad Bin Ḥanbal, according to the report from 'Abdūs[3], said, "Whoever repeats it, then he is an innovator." This is the more obvious of his two opinions, because the companions did not repeat their prayers when they prayed behind wicked and innovating people, nor did Allāh (ﷻ) order

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[1]Recorded by Muslim and the *Sunan* compilers, see *Ṣaḥīḥ Muslim* in the book of *masjids*.
[2]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of battles, and *Ṣaḥīḥ Muslim* in the book of repentance.
[3]Abū Muḥammad, 'Abdūs Bin Mālik al-'Aṭār, he was a student of Imām Aḥmad, he died in the year 250 H.

والذين أكلوا في رمضان حتى يتبين لاحدهم الحبل الأبيض من الحبل الأسود لم يأمرهم بالقضاء، وكانوا قد غلطوا في معنى الآية فظنوا أن قوله تعالى ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ﴾[٤٠] هو الحبل، فقال النبي ﷺ «إنما هو سواد الليل وبياض النهار»[٤١]. ولم يأمرهم بالقضاء والمسئ في صلاته لم يأمره بإعادة ما تقدم من صلوات[٤٢]، والذين صلوا إلى بيت المقدس بمكة والحبشة وغيرهما بعد أن نسخت (بالأمر بالصلاة إلى الكعبة)، صاروا يصلون إلى الصخرة حتى بلغهم النسخ لم يأمرهم بإعادة ما صلوا[٤٣]، وإن كان هؤلاء أعذر من غيرهم لتمسكهم بشرع منسوخ.

وقد اختلف العلماء في خطاب الله ورسوله، هل يثبت حكمه في حق العبيد قبل البلاغ ؟ على ثلاثة أقوال، في مذهب أحمد و غيره. قيل يثبت وقيل لايثبت، وقيل يثبت المبتدأ دون الناسخ. والصحيح ما دل عليه القرآن في قوله تعالى ﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولاً ﴾[٤٤] و قوله ﴿ لِئَلا يَكُونَ

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[٤٠] سورة البقرة، الآية ١٨٧

[٤١] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الصوم؛ باب قول الله تعالى «وكلوا واشربوا حتى...» وصحيح مسلم كتاب الصيام.

[٤٢] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الأذان وصحيح مسلم كتاب الصلاة.

[٤٣] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الصلاة؛ باب ما جاء في القبلة، وصحيح مسلم كتاب المساجد

[٤٤] سورة الإسراء، الآية ١٥

anyone at all to repeat his prayer after he has done so according to his best ability. Similarly the most correct saying of the scholars is that once a person has prayed according to his best ability, then he does not have to repeat it. Even in cases of those who performed *tayammum* out of fear of the cold, and the one who has no water or dirt, then prays in such state. The same for the prisoner, and those with an unusual excuse, be it repetitive, continuous, or intermittent, it is not obligatory for any of them to repeat their prayer once they have prayed it to the best of their ability.

It is confirmed in the *Ṣaḥīḥ* that the companions prayed behind one who had no water for purification nor *tayammum* when 'Ā'ishah lost her necklace, and the Prophet (ﷺ) did not order them to repeat it[1]. Rather by this, he (ﷺ) conveyed that anyone who avoids the prayer [or an element of it], being ignorant of its obligation, then he is not ordered to make it up. In the case of 'Amar and 'Umar, when they were in a state of sexual impurity, 'Umar did not pray, and 'Amar rolled in the dirt as an animal would do, they were not ordered to make up their prayer[2]. When Abū Tharr was in a state of sexually impurity, he did not pray, and he was not ordered to make it up[3], and in the case of the one who experienced abnormal post-menstrual flow, when the flow was severe and burdensome she was told not to pray, or fast, and she was not ordered to make that up.[4]

Those who ate during the days of Ramaḍān until they could distinguish a white string from a black one, they were not ordered to make up those fasts, because they were mistaken in their understanding of the *āyah*. They thought that Allāh's saying;

"...Until you can distinguish the white thread of *fajr* from the black thread."[5]

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[1]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of clothing; borrowing a necklace.

[2]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of *tayammum*; can one blow off the dust? See also *Ṣaḥīḥ Muslim* in the book of *tayammum*.

[3]Recorded by Abū Dāwūd in the book of purification; the *tayammum* of the sexually impure, from Abū Tharr that he said; "I had my wife with me, so I became sexually impure, so I prayed without purification." Shaykh al-Albānī, may Allah preserve him, said; "*Ṣaḥīḥ*."

[4]Recorded by Abū Dāwūd, at-Tirmithī and others. It was graded *ḥasan* by Shaykh al-Albānī in *Ṣaḥīḥ Sunan at-Tirmithī* no. 110.

[5]*Al-Baqarah* 2:187.

للنَّاسِ عَلَىَ اللَّه حُجَّةٌ بَعْدَ الرُّسُلِ ﴾[٤٥] و في الصحيحين عن النبي ﷺ «ما أَحد أَحب إليـه العذر من اللّه من أجل ذلك أرسل الرسل مبشرين ومنذرين»[٤٦].

فالمتأول والجاهل المعذور ليس حكمه حكم المعاند والفاجر بل قد جعل اللّه لكل شئ قدراً.

فصل

أجمع المسلمون على شهادة أن لا إله إلا اللّه وأن محمداً رسول اللّه، وأن ذلك حق يجزم به المسلمون ويقطعون به ولا يرتابون، وكل ما علمه المسلم وجزم به فهو يقطع به وإن كان اللّه قادراً على تغييره، فالمسلم يقطع بما يراه ويسمعه، ويقطع بأن اللّه قادر على ما يشاء، وإذا قال المسلم : أنا أقطع بذلك، فليس مراده أن اللّه لا يقدر على تغييره. بل من قال : إن اللّه لا يقدر على مثل إماتة الخلق وإحيائهم من قبورهم وعلى تسيير الجبال وتبديل الأرض غير الأرض، فإنه يستتاب، فإن تاب وإلا قتل .

والذين يكرهون لفظ القطع - من أصحاب أبي عمرو بن مرزوق - هم قوم

[٤٥] سورة النساء، الآية ١٦٥

[٤٦] أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الحدود؛ باب من رأى مع امرأته رجلاً فقتله، وصحيح مسلم كتاب اللعن.

referred to an actual string. So the Prophet (ﷺ) said;

"It only means the blackness of night and the white of the day."[1]

He (ﷺ) did not order them to make up those fasts. The person who prayed incorrectly was not ordered to make up previous prayers[2], those who prayed facing Jerusalem, living in Makkah and Ethiopia and other places, after that was abrogated, continued praying toward the Rock until the news of the abrogation reached them, and they were not ordered to repeat those prayers[3]. In the case of these people they had a more worthy excuse since they were only adhering to a *sharīʿah* decree - although it was abrogated.

So the scholars have differed over the address of Allāh and His Messenger, does its ruling apply in the case of an individual prior to its conveyance to them? For this there are three views among the *mathhab* of Aḥmad and others. Some say it does apply, while others say it does not, others say those judgements that were not abrogated applied. The correct view is what is supported by the *Qurʾān*, where Allāh (ﷻ) said;

"And We do not punish until We send a messenger."[4]

And His (ﷻ) saying;

"So that people would not have an argument against Allāh after sending the messengers."[5]

And, as recorded in the Two *Ṣaḥīḥs*, the Prophet (ﷺ) said; **"There is**

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[1]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of fasting; the saying of Allāh (ﷻ) "And eat and drink until..." and *Ṣaḥīḥ Muslim* in the book of fasting.
[2]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of the call to prayer, and *Ṣaḥīḥ Muslim* in the book of prayer.
[3]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of prayer; what is reported about the *qiblah*, and *Ṣaḥīḥ Muslim* in the book of *masjids*.
[4]*Al-Isrāʾ* 17:15.
[5]*An-Nisāʾ* 4:165.

أحدثوا ذلك من عندهم، ولم يكن هذا الشيخ ينكر هذا، ولكن أصل هذا أنهم كانوا يستثنون في الإيمان، كما نقل ذلك عن السلف، فيقول أحدهم : أنا مؤمن إن شاء الله، ويستثنون في أعمال البر، فيقول أحدهم : صليت إن شاء الله. ومراد السلف من ذلك الاستثناء : إما لكونه لا يقطع بأنه فعل الواجب كما أمر الله ورسوله، فيشك في قبول الله لذلك فاستثنى ذلك، أو للشك في العاقبة، أو يستثنى، لأن الأمور جميعها إنما تكون بمشيئة الله، كقوله تعالى﴿ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَآءَ اللَّهُ ﴾[٤٧] مع أن الله علم بأنهم يدخلون لا شك في ذلك، أو لئلا يزكي أحدهم نفسه .

وكان أولئك يمتنعون عن القطع في مثل هذه الأمور، ثم جاء بعدهم قوم جهال فكرهوا لفظ القطع في كل شئ، ورووا في ذلك أحاديث مكذوبة، وكل من روى عن النبي ﷺ أو عن أصحابه، أو واحد من علماء المسلمين، أنه كره لفظ القطع في الأمور المجزوم بها - فقد كذب عليه، وصار الواحد من هؤلاء يظن أنه أقر بهذه الكلمة فقد أقر بأمر عظيم في الدين، وهذا جهل وضلال من هؤلاء الجهال، لم يسبقهم إلى هذا أحد من طوائف المسلمين، ولا كان شيخهم أبو عمرو بن مرزوق ولا أصحابه في حياته ولا خيار أصحابه بعد موته، يمتنعون من هذا اللفظ مطلقاً، بل إنما فعل هذا طائفة من جهالهم.

كما أن طائفة أخرى زعموا أن من سب الصحابة لا يقبل الله توبته وأن تاب، ورووا عن النبي ﷺ أنه قال : «سَبَّ أصحابي ذنب لا يغفر »، وهذا الحديث كذب على رسول الله ﷺ لم يروه أحد من أهل العلم، ولا هو في

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[٤٧] سورة الفتح، الآية ٢٧

none who loves to excuse more than Allāh, by virtue of which He sent the messengers, bringing the good news and warning."[1]

So the mistaken understanding, and the ignorant are excused, they are not judged the same as the resistant and the wicked, rather Allāh has made a decree for every matter.

Chapter

The Muslims agree to the testimony of *Lā ilāha illa Allāh*, and that Muḥammad is Allāh's Messenger, and that it is an obligation for every Muslim to believe in it and be certain of it, not merely consider it an optional statement. And every person who knows that he is a Muslim, and is certain of that, then he is a person who is sure of it, even though Allāh is able to change him. So the Muslim is sure about what he sees and hears, and he is also sure that Allāh has power over everything, so when a Muslim says, "I am sure about this" He does not mean that Allāh does not have the ability to change it. Rather, one who says that Allāh is not able to bring death to the creatures, or bring them to life out of their graves, or to pulverize the mountains, to make the Earth into another Earth, then such person is to repent, he either repents or he is to be killed.

But those who objected to the term "for sure" - among the followers of Abū 'Amr Bin Marzūq - they themselves came up with this ideas, this *shaykh* himself did not object to it. Rather this comes from their ideas about making conditions for *īmān*, just as was reported from the Salaf, they would say, "I am a believer, if Allāh wills", and they would also make conditions for righteous deeds; saying, "I prayed, if Allah wills." The meaning of the Salaf by such condition is that he is not absolutely sure that he has fulfilled all of the regulations of Allāh and His Messenger, so he has some doubt about Allāh accepting that deed, so he states such condition, or he is not sure that he wouldn't be punished for that, or he makes such condition because all matters are only

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[1]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of punishments; whoever saw his wife with a man and killed him, and *Ṣaḥīḥ Muslim* in the book of the curse.

شئ من كتب المسلمين المعتمدة، وهو مخالف للقرآن ؛ لأن اللّه قال ﴿ إِنَ اللّهَ لا يَغْفِرُ أن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ﴾[٤٨] هذا في حق من لم يتب. وقال حق التائبين ﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ لا تَقْنَطُواْ مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾[٤٩] فثبت بكتاب اللّه وسنة رسوله ﷺ أن كل من تاب، تاب اللّه عليه .

ومعلوم أن من سب الرسول من الكفار المحاربين وقال : هو ساحر أو شاعر أو مجنون أو معلّم أو مفتر وتاب، تاب اللّه عليه. وقد كان طائفة يسبون النبي ﷺ من أهل الحرب، ثم أسلموا وحسن إسلامهم، وقبل النبي ﷺ منهم، منهم : أبو سفيان بن الحارث ابن عبد المطلب ابن عم النبي ﷺ، وعبد اللّه بن سعد بن أبي سرح، وكان قد ارتد وكان يكذب على النبي ﷺ ويقول : أنا كنت أعلمه القرآن، ثم تاب وأسلم، وبايعه النبي ﷺ على ذلك.

وإذا قيل : سب الصحابة حق الآدمي. قيل : المستحل لسبهم كالرافضي يعتقد ذلك دينا ، كما يعتقد الكافر سب النبي ﷺ دينا. فإذا تاب وصار يحبهم ويثني عليهم ويدعو لهم، محا اللّه سيئاته بالحسنات، ومن ظلم إنساناً فقذفه أو اغتابه أوشتمه ثم تاب، قبل اللّه توبته. لكن إن عرف المظلوم مكنه من أخذ حقه، وإن قذفه أو اغتابه ولم يبلغه، ففيه قولان للعلماء هما روايتان عن أحمد، أصحهما : أنه لا يعلمه أني اغتبتك، وقد قيل : بل يحسن إليه في غيبته كما أساء إليه في غيبته. كما قال الحسن

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[٤٨] سورة النساء، الآيتان ٤٨ و ١١٦

[٤٩] سورة الزمر، الآية ٥٣

according to Allah's will, as Allāh (ﷻ) said;

"You will enter Masjid al-Ḥarām, if Allāh wills."[1]

This, He (ﷻ) said, while Allāh knew that they would enter it, and He had no doubt about it, or, He (ﷻ) said it to make it clear that none of the individuals among them should, by this, feel that it was a guarantee for himself.

So these are tho ones who did not allow expressions of certainty in such matters, but then after them there came the views of the ignorant who objected to the expression "for sure" in every matter, and they even reported some false *ḥadīths* to support that. And everyone who narrates something from the Prophet (ﷺ), his companions, or any of the Muslim scholars, saying that he objected to the statement "for sure" in a matter that one is certain of, then he has lied against him. So the thought occurred to one individual among these people to approve of this idea, and he applied it to most matters of the religion, and this is only ignorance and misguidance from these ignorant people, none of the groups of Muslims preceded this individual in this matter, not their *shaykh* Abū ʿAmr Bin Marzūq, nor his companions during his lifetime, nor those righteous followers of his after his death. So they prevent the usage of this term absolutely, rather only an ignorant segment of them do this.

Just like another group who claim that whoever curses the companions, then Allāh would not accept his repentance if he were to repent. And they report that the Prophet (ﷺ) said, "Cursing my companions is an unforgivable sin." And this *ḥadīth* is a lie against Allāh's Messenger (ﷺ), none of the people of knowledge reported it, it is not contained in any of the dependable books of the Muslims, and it even contradicts the *Qur'ān*, for Allāh (ﷻ) said;

"Indeed Allāh does not forgive that you make *shirk* with Him, and He forgives other than that as He wills."[2]

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[1]*Al-Fatḥ* 48:27.
[2]*An-Nisā'* 4:48 & 116.

البصري : كفارة الغيبة أن تستغفر لمن اغتبته. فإذا كان الرجل قد سب الصحابة أو غير الصحابة وتاب، فإنه يحسن إليهم بالدعاء لهم والثناء عليهم، بقدر ما أساء إليهم، والحسنات يذهبن السيئات. كما أن الكافر الذي كان يسب النبي ﷺ ويقول إنه كذاب، إذا تاب وشهد أن محمداً رسول الله الصادق المصدوق، وصار يحبه ويثني عليه ويصلى عليه، كانت حسناته ماحية لسيئاته، والله تعالى ﴿ يَقْبَلُ التَّوبَةَ عَنْ عِبَادِهِ وَيَعْفُواْ عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴾[٥٠] وقد قال تعالى ﴿ حم تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لآ إِلَهَ إِلا هُوَ إِلَيْهِ الْمَصِيرُ ﴾[٥١]، وصلى الله على محمد وصحبه وسلم.

وقال شيخ الإسلام[٥٢]

فصل

أما الصلاة خلف أهل الأهواء والبدع، وخلف أهل الفجور، ففيه نزاع مشهور، وتفصيل ليس هذا موضع بسط:

لكن أوسط الأقوال في هؤلاء أن تقديم الواحد من هؤلاء في الإمامة لا

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[٥٠] سورة الشورى، الآية ٢٥

[٥١] سورة غافر، الآيات ١-٣

[٥٢] مجموع الفتاوى (٣٤٢/٢٣)

This is in the case of one who did not repent, but as for the case of those who do repent;

"Say: 'O My servants who have transgressed against themselves, do not despair of Allāh's mercy, indeed Allah forgives all of the sins, certainly He is the Forgiver, the Merciful.'"[1]

So it is indeed confirmed in Allāh's Book and His Messenger's *Sunnah* (ﷺ) that everyone who repents will be forgiven by Allāh.

And it is well known that those who cursed the Messenger among the warring disbelievers, saying things like; "he is a sorcerer, or a poet, or possessed, or someone taught him this", or any who lied against him, then repented, Allāh accepted his repentance. A group of the warring factions cursed the Prophet (ﷺ), then they accepted *Islām* and were among its best practitioners, and the Prophet (ﷺ) accepted that from them. Among these are Abū Sufyān Bin al-Ḥārith Ibn 'Abdul-Muṭalib, the cousin of the Prophet (ﷺ), and 'Abdullāh Bin Sa'd Bin Abī Saraḥ, who was an apostate, and lied about the Prophet (ﷺ) saying, "I am the one who taught him the *Qur'ān*" Then he repented and accepted *Islām*, and the Prophet (ﷺ) took an oath of allegiance from him for that.

If they say that cursing the companions requires blood retribution, then the response is that those who consider it lawful to curse them, like the Rāfiḍah, making that part of their creed, they are only like the disbelievers who curse the Prophet (ﷺ), making that part of their religion. When he repents, then he begins to love him, praise him, and supplicate for him, then Allah erases his evil deeds by his good. In the case of a person who wrongs people, by slandering him, or back-biting him, or swearing at him, then he repents, then Allāh accepts his repentance. Then if the one who was wronged finds him, he can take back his right. But if he slandered him, or has back-bitten him and he was not aware of it, then in this case there are two views among the scholars, both of which are reported from Aḥmad. The most correct of these views is that he does not know

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[1]*Az-Zumar* 39:53.

يجوز مع القدرة على غيره. فإن من كان مظهراً للفجور أو البدع يجب الإنكار عليه ونهيه عن ذلك، وأقل مراتب الإنكار هجره لينتهي عن فجوره وبدعته؛ ولهذا فرق جمهور الأئمة بين الداعية وغير الداعية، فإن الداعية أظهر المنكر فاستحق الإنكار عليه، بخلاف الساكت فإنه بمنزلة من أسر بالذنب، فهذا لا ينكر عليه في الظاهر، فإن الخطيئة إذا خفيت لم تضر إلا صاحبها، ولكن إذا أعلنت فلم تنكر ضرت العامة؛ ولهذا كان المنافقون تقبل منهم علانيتهم، وتوكل سرائرهم إلى الله تعالى، بخلاف من أظهر الكفر.

فإذا كان داعية منع من ولايته وإمامته وشهادته وروايته، لما في ذلك من النهي عن المنكر، لا لأجل فساد الصلاة أو إتهامه في شهادته وروايته، فإذا أمكن لانسان الا يقدم مظهراً للمنكر في الإمامة وجب ذلك. لكن إذا ولاه غيره ولم يمكنه صرفه عن الإمامة، أو كان هو لا يتمكن من صرفه إلا بشر أعظم ضررا من ضرر ما أظهره من المنكر، فلا يجوز دفع الفساد القليل بالفساد الكثير، ولا دفع أخف الضررين بتحصيل أعظم الضررين، فإنّ الشريعة جاءت بتحصيل المصالح وتكميلها، وتعطيل المفاسد وتقليلها بحسب الأمكان. ومطلوبها ترجيح خير الخيرين إذا لم يمكن أن يجتمعا جميعاً، ودفع شر الشرين إذا لم يندفعا جميعاً.

فإذا لم يمكن منع المظهر للبدعة والفجور إلا بضرر زائد على ضرر إمامته، لم يجز ذلك، بل يصلي خلفه ما لا يمكنه فعلها إلا خلفه، كالجمعة، والأعياد، والجماعة. إذا لم يكن هناك إمام غيره، ولهذا كان الصحابة يصلون خلف الحجاج، والمختار بن أبي عبيد الثقفي، وغيرهما الجمعة والجماعة، فإن

that he was backbitten, and others say, rather he must say as much good about him in his absence as he did of bad in his absence, as is reported that al-Ḥasan al-Baṣrī said that the penance of backbiting is to be forgiven by the one who was bitten.

So when a person cursed the companions or others besides them, then he repents, he does good to them by his supplications for them, his praising them according to the degree that he said harmful things about them, then with the good, the evil will be removed. Just like the disbelievers who cursed the Prophet (ﷺ) and said that he was a liar, when they repent and testify that Muḥammad is Allāh's Messenger, the most truthful of the trustworthy, and they love him and praise him and ask Allāh to bless him, then the good that they have done erases the evil. Allāh (ﷻ);

"Accepts repentance from His servants, and pardons them from their evil deeds, and He knows what they have done."[1]

And Allāh (ﷻ) said;

"*Ḥā Mīm*, This Book was revealed by Allāh, the Mighty, the Knowing, forgiver of sins, acceptor of repentance, severe in punishment, possessor of all might, there is no God but He, to Him is the return."[2]

And may Allāh bless Muḥammad and his companions and grant them peace.

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[1] *Ash-Shūrā* 42:25.
[2] *Ghāfir* 40:1-3.

تفويت الجمعة والجماعة أعظم فساداً من الاقتداء فيهما بامام فاجر، لا سميا إذا كان التخلف عنهما لا يدفع فجوره، فيبقى ترك المصلحة الشرعية بدون دفع تلك المفسدة. ولهذا كان التاركون للجمعة والجماعات خلف أئمة الجور مطلقاً معدودين عند السلف، والأئمة من أهل البدع.

أما إذا أمكن فعل الجمعة والجماعة خلف البر فهو أولى من فعلها خلف الفاجر. وحينئذ فإذا صلى خلف الفاجر من غير عذر فهو موضع اجتهاد للعلماء.

منهم من قال: أنه يعيد لأنه فعل مالا يشرع، بحيث ترك ما يجب عليه من الإنكار بصلاته خلف هذا، فكانت صلاته خلفه منهياً عنها فيعيدها.

ومنهم من قال: لا يعيد. قال: لأن الصلاة في نفسها صحيحة، وما ذكر من ترك الإنكار هو أمر منفصل عن الصلاة، وهو يشبه البيع بعد نداء الجمعة.

وأما إذا لم يمكنه الصلاة إلا خلفه كالجمعة، فهنا لا تعاد الصلاة، وإعادتها من فعل أهل البدع، وقد ظن طائفة من الفقهاء أنه إذا قيل: إن الصلاة خلف الفاسق لا تصح، أعيدت الجمعة خلفه، وإلا لم تعد، وليس كذلك. بل النزاع في الإعادة حيث ينهى الرجل عن الصلاة. فأما إذا أمر بالصلاة خلفه فالصحيح هنا أنه لا إعادة عليه، لما تقدم من أن العبد لم يؤمر بالصلاة مرتين.

Chapter

Shaykh al-Islām Ibn Taymiyah said[1]; As for prayer behind the people of desires and innovations, and behind the people of wickedness, there are well known disagreements over this, and here is not the proper place for the details about it. But the most appropriate view about the case of these people is that it is not allowed to choose one of them for the position of *imām* if it is possible to do otherwise. For whomever wickedness and innovation are manifest, then it is obligatory to rebuke him for that and forbid him from it. The least level of this rebuke is shunning him as a means of preventing his wickedness and innovation. In this matter the majority of the scholars make a distinction between the one who invites to such things and the one who does not. Since the one who invites introduces the evil, then he deserves to be rebuked for it, in contrast to the follower, for his status is that of one who hides his sins, such are not to be rebuked in the open. This is because secret sins only harm their practitioner, but when it is public, then it is naked before the masses. Similarly the hypocrites' outer appearances were accepted, and their inner ideas were entrusted to Allāh (ﷻ), in contrast to those who openly showed disbelief.

So the one who invites to such evils is prevented from positions of authority, he is not chosen for *imāmate*, his testimony is not sought, nor his narrations. This is done as a form of prohibiting evil, it is not done because his prayer is invalid or because his testimony or narrations are suspect. When it is possible for people to not choose a person whose evil is apparent for *imāmate* then that is obligatory. But when someone else has appointed such person and it is not possible to replace him, or he would not be replaced without a greater evil more harmful than the harm of the evil he displays, then it is not allowed to ward off a lesser evil by a greater one, nor to stop a lesser harm *via* the outcome of greater harms. For the objective of the *sharīʿah* is to bring about the most benefiting circumstance to its perfection, and to route bad circumstances, and to diminish them as much as is possible, this requires giving preference over the

[1] *Majmūʿ al-Fatāwā* (23:342).

وأما الصلاة خلف من يكفر ببدعته من أهل الأهواء فهناك قد تنازعوا في نفس صلاة الجمعة خلفه. ومن قال إنه يكفر أمر بالإعادة، لأنها صلاة خلف كافر، لكن هذه المسألة متعلقة بتكفير أهل الأهواء والناس مضطربون في هذه المسألة. وقد حكى عن مالك فيها روايتان وعن الشافعي فيها قولان. وعن الإمام أحمد أيضاً فيها روايتان، ،كذلك أهل الكلام ، فذكروا للأشعري فيها قولان. وغالب مذاهب الأئمة في تفصيل.

وحقيقة الأمر في ذلك: أن القول قد يكون كفراً، فيطلق القول بتكفير صاحبه، ويقال من قال كذا فهو كافر، لكن الشخص المعين الذي قاله لا يحكم بكفره، حتى تقوم عليه الحجة التي يكفر تاركها.

وهذا كما في نصوص الوعيد، فإن الله سبحانه وتعالى يقول﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَسَيَصْلَوْنَ سَعِيراً﴾[٥٣] فهذا ونحوه من نصوص الوعيد حق، لكن الشخص المعين لا يشهد عليه بالوعيد، فلا يشهد لمعين من أهل القبلة بالنار لجواز أن لا يلحقه الوعيد لفوات شرط، أو ثبوت مانع، فقد لا يكون التحريم بلغه، وقد يتوب من فعل المحرم، وقد تكون له حسنات عظيمة تمحو عقوبة ذلك المحرم، وقد يبتلى بمصائب تكفر عنه، وقد يشفع فيه شفيع مطاع.

وهكذا الاقوال، التي يكفر قائلها ، قد يكون الرجل لم تبلغه النصوص الموجبة لمعرفة الحق، وقد تكون عنده ولم تثبت عنده، أو لم يتمكن من

[٥٣] سورة النساء، الآية ١٠

better of two circumstances when it is not possible to bring about both of them, and to ward off the more evil of two circumstances when it is not possible to protect against them both.

So when it is not possible to prevent one whose innovation and wickedness are apparent except by a harm worse than that of his *imāmate*, then doing so is not allowed. Rather he is to be prayed behind in all cases where it is not possible to do so behind other than him. Like in the cases of Friday, festival and congregational prayers when there is no other *imām*. Similarly the companions prayed Friday and congregational prayers behind al-Ḥajāj, Mukhtār Bin Abī 'Ubayd ath-Thaqafī, and others. This is because not attending the Friday and congregational prayers at all is a greater evil than attending them with a wicked *imām*, especially when such opposition itself will not protect against such wickedness, otherwise only the *sharī'ah* benefit would be left without warding off that particular evil. It is for this reason that those who completely abandon the Friday and congregational prayers behind tyrannical *imāms* were counted among the people of innovation by the Salaf and the Imāms.

In the case where it is possible to pray the Friday and congregational prayers behind a righteous person, then this is better than doing so behind the wicked. Here is one of the subjects of *ijtihād* of the scholars - when one prays behind the wicked without a reason.

Some say that he repeats such prayer because he has done something that is not allowed, that since he prayed behind such person, he did not fulfill his obligation of rebuking the evil. To them, his prayer behind such person is prohibited, so he must repeat it.

Others say that he does not have to repeat it. Because the prayer itself was valid, and what was mentioned about not rebuking the evil has nothing itself to do with the validity of the prayer, it is the same as doing a business transaction after the call for the Friday prayer.

In the case when it is not possible to pray except behind such person, like the Friday prayer, then in such case one does not repeat the prayer, and doing so is from the behavior of the people of innovation. A group of the Fuquhā' thought that the statement "the prayer behind the disobedient is not correct" that one must repeat the Friday prayer in such case, rather than other prayers. But this is not the case, the disagreement over repeating the prayer is from the view that the

فهمها، وقد يكون قد عرضت له شبهات يعذره اللّه بها، فمن كان من المؤمنين مجتهداً في طلب الحق وأخطأ فإنّ اللّه يغفر له خطأه كائنا ما كان، سواء كان في المسائل النظرية، أو العملية. هذا الذي على أصحاب النبي ﷺ وجماهير أئمة الإسلام.

وما قسموا المسائل أصول يكفر بانكارها، ومسائل فروع لايكفر بانكارها.

فأما التفريق بين نوع وتسميته مسائل الأصول وبين نوع آخر وتسميته مسائل الفروع فهذا الفرق ليس له أصل لا عن الصحابة، ولا عن التابعين لهم باحسان، ولا أئمة الإسلام، وإنما هو مأخوذ من المعتزلة وأمثالهم من أهل البدع، وعنهم تلقاه من ذكره من الفقهاء في كتبهم، وهو تفريق متناقض، فإنه يقال لمن فرق بين النوعين: ما حد مسائل الأصول التى يكفر المخطئ فيها؟ وما الفاصل بينها وبين مسائل الفروع؟ فإن قال: مسائل الأصول هي مسائل الاعتقاد ومسائل الفروع هي مسائل العمل. قيل له: فتنازع الناس في محمد ﷺ هل رأى ربه أم لا؟ وفي أن عثمان أفضل من علي، أم علي أفضل؟ وفي كثير من معاني القرآن، وتصحيح بعض الأحاديث هي من المسائل الاعتقادية العلمية، ولا كفر فيها بالاتفاق، ووجوب الصلاة والزكاة والصيام والحج وتحريم الفواحش والخمر هي مسائل عملية، والمنكر لها يكفر بالاتفاق.

وإن قال الأصول: هي المسائل القطعية، قيل له: كثير من مسائل العمل قطعية، وكثير من مسائل العلم ليست قطعية، وكون المسائلة قطعية أو

person was prohibited from that prayer, but if he is in fact required to pray the prayer behind such person, then the correct view here is that he does not have to repeat the prayer, since a person is not required to perform the same prayer twice.

As for the case of prayer behind one from the people of desires whose innovation falls under the category of *kufr*, it is here that they disagree over praying the Friday prayer behind him. So they say that such *kufr* requires it to be repeated, because he prayed behind a disbeliever. But this issue deals with *takfīr* of the people of desires, over which people have become confused. They report two narrations from Mālik about it, two opinions from ash-Shāfi'ī, as well as two narrations from Aḥmad. The same with Ahl al-Kalām, they mention two opinions from al-Ash'arī. The *mathhabs* of the Imāms are full of details about it. The reality of the matter is that with a saying of disbelief, then *takfīr* is generally applied to its practitioner. Therefore one of them would say, "Whoever says this, then he is a disbeliever." But the individual who says this is not judged to be a disbeliever, until the evidences are established for him that avoiding this makes one a disbeliever.

This is based upon the texts that issue threats; Allah (ﷻ) said;

"Indeed those who wrongfully consume the wealth of orphans, they eat only fire in their belies, they will soon endure a blazing fire."[1]

So these and similar threatening texts are true, but the threat is not to be borne witness to in the case of individuals. So one cannot testify that a particular individual among the people of the *qiblah* is going to the Fire because of the possibility that one of the conditions of the threat may be absent, or one of the preventive factors may exist in his case. For example; it may be that the prohibition has not reached him, or maybe he repented from doing what was unlawful, or he did tremendous good deeds that would remove the threat of punishment for that unlawful act, or he may have suffered afflictions in this life that atone for it, or he may be among those who are interceded for.

So this is the same with the statements that amount to disbelief on behalf

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[1]*An-Nisā'* 4:10.

ظنية هو من الأمور الاضافية، وقد تكون المسألة عند رجل قطعية لظهور الدليل القاطع له، كمن سمع النص من الرسول ﷺ، وتيقن مراده منه. وعند رجل لاتكون ظنية، فضلا عن أن تكون قطعية لعدم بلوغ النص إياه، أو لعدم ثبوته عنده، أو لعدم تمكنه من العلم بدلالته.

وقد ثبت في الصحاح عن النبي ﷺ حديث الذي قال لأهله: «إذا أنا مت فأحرقوني، ثم اسحقوني، ثم ذروني في اليم، فوالله لئن قدر الله علي ليعذبني الله عذاباً ما عذبه أحداً من العالمين. فأمر الله البر برد ما أخذ منه، والبحر برد ما أخذ منه، وقال: ما حملك على ما صنعت؟ قال خشيتك يارب فغفر الله له»[٥٤] فهذا شك في قدرة الله وفي المعاد، بل ظن أنه لا يعود، وأنه لا يقدر الله عليه إذا فعل ذلك، وغفر الله له. وهذه المسائل مبسوطة في غير هذا الموضع.

ولكن المقصود هنا أن مذاهب الأئمة مبنية على هذا التفصيل بين النوع والعين، ولهذا حكى طائفة عنهم الخلاف في ذلك، ولم يفهموا غور قولهم، فطائفة تحكي عن أحمد في تكفير أهل البدع روايتين مطلقاً، حتى تجعل الخلاف في تكفير المرجئة والشيعة المفضلة لعلي، وربما رجحت التكفير والتخليد في النار، وليس هذا مذهب أحمد، ولا غيره من أئمة الإسلام، بل لا يختلف قوله أنه لا يكفر المرجئة الذين يقولون : الإيمان قول بلا عمل، ولايكفر من يفضل علياً على عثمان، بل نصوصه صريحة بالامتناع من تكفير الخوارج والقدرية وغيرهم. وإنما كان يكفر الجهمية المنكرين لأسماء

[٥٤]أخرجه البخاري ومسلم وغيرهما. انظر صحيح البخاري كتاب الرقاق؛ باب الخوف من الله، وصحيح مسلم كتاب التوبة.

of the speaker, he could be someone whom the texts required to be aware of the truth have not reached, or he could be aware of them, yet not certain of their authenticity, or he could be unable to understand them, or he could have some misunderstandings about it which Allāh would forgive him for. So any person among the believers who is mistaken while struggling to seek the truth, then Allāh will forgive him for his mistake no matter what the case. This is so whether that is an issue of creed or an issue of action. This is the view of the companions of the Prophet (ﷺ) and the majority of the Imāms of *Islām*.

Issues are not divided into fundamentals - which one is a disbeliever for rejecting, and branches - which he is not a disbeliever for rejecting. Distinguishing between types of issues in this regard - calling some fundamental issues, and others secondary issues - is baseless, it is not from the companions, nor those who followed them in truth, nor even the Imāms of *Islām*. Such idea was taken only from the Mu'tazilah and their like among the people of innovation, and it is from them that it was taken by those who mentioned it from the Fuquhā' in their books. It is also contradictory, for if it is said to one who differentiates between these two types of issues, 'What is one fundamental issue for which *kufr* is applied to the person who makes a mistake in it, and what is the difference between that and secondary issues? Then he answers, 'A fundamental issue is an issue of creed, and a secondary issue is an issue over correct action.' Then it is said to him, 'But the people have divided over whether Muḥammad (ﷺ) saw his Lord or not. And whether 'Uthmān was better than 'Alī, or was 'Alī better? As well, over many a meaning in the *Qur'ān*, and the authenticity of some *ḥadīth*s. These are some issues related to knowledge of creed, but *kufr* is not levied for them, by consensus. Yet, the obligation of prayer, *zakāh*, fasting, *ḥajj*, and the prohibition of fornication and wine are issues of action, and the one who rejects this is considered a *kāfir* by consensus.'

If he says, 'The fundamentals are unquestionable.' Then the response is, 'Many issues related to acts are unquestionable, while many of the issues related to knowing are not as certain. A matter is unquestionable or uncertain to someone depending upon circumstances. It may be that a matter is unquestionable to a person due to the clarity of decisive evidence to him, like if a person heard a text from the Messenger (ﷺ) and was certain that it came from him. But someone

الله وصفاته؛ لأن مناقضة أقوالهم لما جاء به الرسول ﷺ ظاهرة بينة؛ ولأن حقيقة قولهم تعطيل الخالق، وكان قد ابتلي بهم حتى عرف حقيقة أمرهم، وأنه يدور على التعطيل، وتكفير الجهمية مشهور عن السلف والأئمة.

لكن ما كان يكفر أعيانهم، فإن الذي يدعو إلى القول أعظم من الذي يقول به، والذي يعاقب مخالفه أعظم من الذي يدعو فقط والذي يكفر مخالفه أعظم من الذي يعاقبه، ومع هذا فالذين كانوا من ولاة الأمور يقولون بقول الجهمية: أن القرآن مخلوق، وأن الله لا يرى في الآخرة، وغير ذلك. ويدعون الناس إلى ذلك، ويمتحنونهم، ويعاقبونهم، إذا لم يجيبوهم، ويكفرون من لم يجبهم. حتى أنهم كانوا أمسكوا الاسير لم يطلقوه حتى يقر بقول الجهمية: أن القرآن مخلوق. وغير ذلك. ولا يولون متولياً ولا يعطون رزقاً من بيت المال إلا لمن يقول ذلك، ومع هذا فالإمام أحمد - رحمة الله تعالى - ترحم عليم، واسغفرلهم، لعلمه بأنهم لمن يبين لهم أنهم مكذبون للرسول، ولاجاحدون لما جاء به ، ولكن تأولوا فأخطأوا ، وقلدوا من قال لهم ذلك.

وكذلك الشافعي لما قال لحفص الفرد[٥٥] حين قال: القرآن مخلوق: كفرت بالله العظيم. بين له أن هذا القول كفر، ولم يحكم بردة حفص بمجرد ذلك؛ لأنه لم يتبين له الحجة التي يكفر بها، ولو اعتقد أنه مرتد لسعى في قتله، وقد صرح في كتبه بقبول شهادة أهل الأهواء، والصلاة خلفهم.

وكذلك قال مالك - رحمة الله - والشافعي، وأحمد، في القدري: أن جحد

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[٥٥] حفص الفرد، هو من الضرارية، عدها البغدادي في الفرق بين الفرق والشهرستاني في الملل والنحل من الجبرية، وعدها ابن حزم في الفصل وغيره من المعتزلة. وانظر ميزان الاعتدال.

else may not be so sure, by virtue of the lack of certainty that comes with the absence of a text reaching him, or it not being confirmed to him, or his inability to understand the proofs.'

The *ḥadīth* from the Prophet (ﷺ) is confirmed in the *Ṣaḥīḥ*, about the man who said to his family,

"'When I die burn me, then scatter my ashes over the sea, for I swear by Allah, if Allāh is able to, He will punish me in a manner which He has never punished any one in all of the worlds.' So Allāh commanded the ground to return what it took from him, and the sea to return what it took from him. Then He (ﷻ) said, 'What provoked you to do as you have?' He replied, 'Fear of you O Lord!' So Allāh forgave him."[1]

This reflects his doubt in Allāh's capability, and in the return [to meet Allāh], rather he thought that he would not be recreated, and that Allāh could not do that if this was done to him, yet Allāh forgave him. This issue is fully discussed in another place.

The point here is that the *mathhabs* of the Imāms are filled with distinctions between the general category and the individualized case. It is for this reason that a party have mentioned disagreement over that, they did not understand the scope of their sayings. So one group says that Aḥmad made unrestricted *takfīr* of the people of innovation in two narrations, causing disagreement over *takfīr* of the Murj'iah and the Shi'ah who praised 'Alī, and that perhaps he preferred that they were disbelievers and that they would dwell eternally in the Fire. But this is not the *mathhab* of Aḥmad, nor any of the other Imāms of *Islām*. Rather there is no contradiction in his views that he did not make *takfīr* of the Murj'iah who say that faith is saying without action, nor did he make *takfīr* of those who considered 'Alī more virtuous that 'Uthmān, rather the texts are clear from him that he prevented even *takfīr* of the Khawārij, the Qadariyah and others besides them. In fact, he only made *takfīr* of the Jahimiyah

[1]Recorded by al-Bukhārī, Muslim and others. See *Ṣaḥīḥ al-Bukhārī*, the book of *raqā'iq*; the fear of Allāh, and *Ṣaḥīḥ Muslim* in the book of repentance.

علم الله كفر، ولفظ بعضهم ناظروا القدرية بالعلم، فإن اقروا به خصموا، وإن جحدوه كفروا.

وسئل أحمد عن القدري: هل يكفر؟ فقال: إن جحد العلم كفر. وحينئذ فجاحد العلم هو من جنس الجهمية. وأما قتل الداعية إلى البدع فقد يقتل لكف ضرره عن الناس، كما يقتل المحارب. وإن لم يكن في نفس الأمر كافراً، فليس كل من أمر بقتله يكون قتله لردته وعلى هذا قتل غيلان القدري وغيره قد يكون على هذا الوجه. وهذه المسائل مبسوطة في غير هذا الموضع وإنما نبهنا عليها تنبيهاً.

وسئل رحمه الله[٥٦]
عن الصلاة خلف المرازقة، وعن بدعتهم.

فأجاب: يجوز للرجل أن يصلي الصلوات الخمس والجمعة وغير ذلك خلف من لم يعلم منه بدعة، ولا فسقا، باتفاق الأئمة الأربعة وغيرهم من أئمة المسلمين. وليس من شرط الإئتمام أن يعلم المأموم إعتقاد إمامه، ولا أن يمتحنه، فيقول: ماذا تعتقد؟ بل يصلي خلف مستور الحال.

ولو صلى خلف من يعلم أنه فاسق أو مبتدع فنفي صحة صلاته قولان مشهوران في مذهب أحمد، ومالك. ومذهب الشافعي، وأبي حنيفة الصحة.

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[٥٦] مجموع الفتاوى (٣٥١/٢٣)

for their denial of Allāh's names and attributes, and this is because of their clear and apparent contradiction to what the Messenger (ﷺ) came with, since the reality of their claims amount to a denial of the Creator. But he suffered at their hands until he knew their reality very well, seeing that it was founded in *ta'ṭīl*. Indeed *takfīr* of the Jahimiyah is well known from the Salaf *Imāms*.

Yet Imām Aḥmad did not make *takfīr* of the individuals among them, because the one who invites to an idea is worse than the one who simply utters it, and the one who punishes those who oppose such ideas is worse than the one who simply invites to them, and the one who makes *takfīr* of those who oppose him is worse than the one who punishes them. So in this light, the people in authority were uttering the ideas of the Jahimiyah, that the *Qur'ān* is created, and that Allāh would not be seen in the Hereafter, etc., and they were also inviting people to accept these ideas, and inquisiting them over them, punishing them when they did not accept, and making *takfīr* of those who rejected them. They would keep the prisoners as captives until they uttered the Jahimiyah belief that the *Qur'ān* was created etc., they would not give anyone a position of authority, nor give anyone any provisions from the *bayt al-māl* unless he said these things. With all of these factors present, Imām Aḥmad, may Allāh have mercy upon him, had mercy with them, he sought forgiveness for them, because he knew that it was not clear to them that they were denying the Messenger (ﷺ), nor that they were rejecting what he came with, but they were rather uttering mistaken interpretations, following those who first brought such ideas to them.

Similarly, when Ḥafṣ al-Farad[1] said the *Qur'ān* is created, ash-Shāfi'ī said to him, "You have disbelieved in Allāh the magnificent." He knew full well that this was a statement of disbelief, yet he did not judge that Ḥafṣ had become an apostate merely for uttering it, because the evidences proving that this was *kufr* were not clear to him. If he thought that he was an apostate then he would have immediately had him killed. And it is clear from his books that he accepted the testimony of the people of desires, and prayer behind them.

Similarly, Imāms Mālik, ash-Shāfi'ī, and Aḥmad - may Allāh have mercy

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[1]He is one of the Ḍarāriyah, they are listed by al-Baghdādī (*al-Farq bayn al-Firaq*) and ash-Shahrastānī (*al-Milal wan-Niḥal*) among the Jabiriyah, Ibn Ḥazm (*al-Faṣil*) and others listed them among the Mu'tazilah. See *Mīzān al-I'tidāl*.

وقول القائل لا أسلم مالي إلا لمن أعرف. ومراده لا أصلي خلف من لا أعرفه، كما لا أسلم مالي إلا لمن أعرفه، كلام جاهل لم يقله أحد من أئمة الإسلام. فإن المال إذا أودعه الرجل المجهول فقد يخونه فيه، وقد يضيعه. وأما الإمام فلو أخطأ أو نسي لم يؤاخذ بذلك المأموم، كما في البخاري وغيره، أن النبي ﷺ قال: «أئمتكم يصلون لكم ولهم. فإن أصابوا فلكم ولهم، وإن اخطأوا فلكم وعليهم»(٥٧) فجعل خطأ الإمام على نفسه دونهم، وقد صلى عمر وغيره من الصحابة رضي الله عنهم وهو جنب ناسياً للجنابة، فأعاد ولم يأمر المأمومين بالإعادة(٥٨)، وهذا مذهب جمهور العلماء كمالك والشافعي وأحمد في المشهور عنه.

وكذلك لو فعل الإمام ما يسوغ عنده، وهو عند المأموم يبطل الصلاة، مثل أن يفتصد ويصلي ولايتوضأ، أو يمس ذكره، أو يترك البسملة، وهو يعتقد أن صلاته تصح مع ذلك، والمأموم يعتقد أنها لا تصح مع ذلك، فجمهور العلماء على صحة صلاة المأموم، كما هو مذهب مالك وأحمد في أظهر الروايتين، بل في أنصهما عنه، وهو أحد الوجهين في مذهب الشافعي، اختاره القفال وغيره.

ولو قدر أن الإمام صلى بلا وضوء متعمداً، والمأموم لم يعلم حتى مات المأموم، لم يطالب الله المأموم بذلك، ولم يكن عليه إثم باتفاق المسلمين، بخلاف ما إذا علم أنه يصلي بلا وضوء فليس له أن يصلى خلفه، فإن هذا

(٥٧) أخرجه البخاري في كتاب الأذان: باب إذا لم يتم الإمام وأتم من خلفه، وأخرجه أبو داود وابن ماجه وأحمد وابن حبان بنحوه.

(٥٨) أخرجه مالك وغيره. انظر الموطأ: باب في الجنب يصلي ناسياً ولم يغتسل وغسل ما به.

upon them - all said about the Qadarī that if he denies that Allāh has knowledge then he is a disbeliever, some of them expressed that the Qadariyah's belief about the knowledge should be examined, if they accept it then they are merely adversaries, but if they reject it then they are disbelievers.

Aḥmad was asked if a Qadrī is a disbeliever, so he said, "If he rejects the knowledge, then he committed *kufr*." This is because the denial of Allāh's knowledge, is the axis of the Jahimiyah belief. As for fighting those who invite to innovations, then they are fought to protect the people from their harm, as in the case of war - an adversary may be engaged even though it is not because they are disbelievers. So not everyone whom we are ordered to fight is fought because of his apostasy, like in the case of Ghilān al-Qadrī and others, such was the case, and this issue is treated justly in another place, it was only brought up here for the point.

[Ibn Taymiyah] was asked[1] about prayer behind the Marāziqah and about their innovations.

He answered; It is permissible for a person to pray the five prayers, the Friday prayer and other than that behind anyone who he does not know to be a practitioner of innovation or disobedience, this is by consensus of the Four Imāms as well as others among the Imāms of the Muslims. It is not among the conditions of *imāmate* that the followers know the creed of their *imām*, nor that they question him by asking, "What is your creed?" Rather he is to pray behind the one whose case he does not know, as is.

If he were to pray behind a person whom he knows is disobedient or an innovator, then that prayer is not correct is according to two of the sayings that are well known in the *maṯhhabs* of Aḥmad and Mālik. The *maṯhhabs* of ash-Shāfi'ī and Abū Ḥanīfah hold that it is correct.

As for the saying, "I would not entrust my wealth except with one whom I know" meaning by that "I would not pray behind one I don't know, just like I wouldn't entrust my wealth with someone I didn't know" - this is the statement

[1] *Majmū' al-Fatāwā* (23:351).

ليس بمصل؛ بل لاعب، ولو علم بعد الصلاة أنه صلى بلا وضوء ففي الإعادة نزاع. ولو علم المأموم أن الإمام مبتدع يدعو إلى بدعته، أو فاسق ظاهر الفسق، وهو الإمام الراتب الذي لاتمكن الصلاة إلا خلفه، كإمام الجمعة والعيدين، والإمام في صلاة الحج بعرفة، ونحو ذلك. فإن المأموم يصلي خلفه عند عامة السلف والخلف، وهو مذهب أحمد والشفعي وأبي حنيفة وغيرهم.

ولهذا قالوا في العقائد: إنه يصلي الجمعة والعيد خلف كل إمام براً كان أو فاجراً، وكذلك إذا لم يكن في القرية إلا إمام واحد، فأنها تصلى خلفه الجماعات، فإن الصلاة في جماعة خير من صلاة الرجل وحده، وإن كان الإمام فاسقا. هذا مذهب جماهير العلماء: أحمد بن حنبل، والشافعي، وغيرهما، بل الجماعة واجبة على الأعيان في ظاهر مذهب أحمد. ومن ترك الجمعة والجماعة خلف الإمام الفاجر فهو مبتدع عند الإمام أحمد. وغيره من أئمة السنة. كما ذكره في «رسالة عبدوس بن مالك العطار».

والصحيح أنه يصليها، ولايعيدها، فإن الصحابة كانوا يصلون الجمعة والجماعة خلف الأئمة الفجار، ولا يعيدون كما كان ابن عمر صلي خلف الحجاج، وابن مسعود وغيره يصلون خلف الوليد بن عقبة، وكان يشرب الخمر حتى أنه صلى بهم مرة الصبح أربعا[٥٩] ثم قال: أزيدكم؟ فقال ابن مسعود: ما زلنا معك منذ اليوم في زيادة! وهذا رفعوه إلى عثمان. وفي صيحيح البخاري أن عثمان - رضي الله عنه لما حصر صلى بالناس شخص، فسأل سائل عثمان. فقال: إنك إمام عامة، وهذا (الذي) يصلي بالناس إمام

[٥٩] راجع الهامش المتقدم.

of an ignorant person, it was not said by even one of the Imāms of *Islām*. When one gives his wealth to a person unknown to him, then he may either behave deceitfully with it or not. But in the case of the *imām*, if he is mistaken or forgets, then the follower is not punished because of it, just as al-Bukhārī and others recorded, that the Prophet (ﷺ) said;

"Your *imāms'* prayers are for you as well as them. If they are correct, then they are for you as well as them, if they are mistaken, then you will have the prayer and they will have the mistake."[1]

So the mistake of the *imām* is for himself, not others. 'Umar prayed with other companions, may Allāh be pleased with them, while in a state of sexual impurity having forgotten that, so he repeated the prayer and he did not order the followers to repeat it[2]. This is the *mathhab* of the majority of the scholars, like Mālik, ash-Shāfi'ī, and Aḥmad according, to what is more well known from him.

Similar is the case if the *imām* does something allowed according to him, while it is something that the followers consider to invalidate prayer. Like if he was bleeding and did not perform *wuḍu'*, or he touched his sexual organ, or he did not utter the *basmalah*, and he believes that his prayer is correct like that, while the follower believes that it is not correct. So here the majority of the scholars view that the prayer is correct for the followers, as is the *mathhab* of Mālik, and Aḥmad in the more apparent of the two narrations from him - rather in the most often reported from him - it is also one of the two views in the *mathhab* of ash-Shāfi'ī, since al-Qufāl and others chose it.

If the case is that the *imām* prayed purposefully without *wuḍu'*, and the follower was not aware of this until his death, then Allāh will not seek that prayer from the follower, and there is no sin upon him according to the agreement of the Muslims. In contrast to when he knew that the *imām* was going to pray without *wuḍu'*, then he should not pray behind him. If one has not had a seminal

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[1]Recorded by al-Bukhārī in the book of the call to prayer; when the *imām* does not offer the prayer perfectly and the follower does. It was also recorded by Abū Dāwūd, Ibn Mājah, Aḥmad, Ibn Ḥibbān and others.
[2]Recorded by Mālik in *al-Muaṭṭa*, the chapter on the sexually impure who prays having forgotten to perform *ghusl*.

فتنة. فقال: يا ابن أخي! إنّ الصلاة من أحسن ما يعمل الناس، فإذا احسنوا فأحسن معهم، وإذا اساؤا فاجتنب إساءتهم[٦٠]. ومثل هذا كثير.

والفاسق والمبتدع صلاته في نفسه صحيحة، فإذا صلى المأموم خلفه لم تبطل صلاته، لكن إنما كره من كره الصلاة خلفه لأن الأمر بالمعروف والنهي عن المنكر واجب، ومن ذلك أن من أظهر بدعة أو فجوراً لا يرتب إماماً للمسلمين، فإنه يستحق التعزير حتى يتوب، فإذا أمكن هجره حتى يتوب كان حسنا ، وإذا كان بعض الناس إذا ترك الصلاة خلفه وصلى خلف غيره اثر ذلك حتى يتوب، أو يعزل، أو ينتهي الناس عن مثل ذنبه. فمثل هذا إذا ترك الصلاة خلفه كان فيه مصلحة، ولم يفت المأموم جمعة، ولا جماعة. وأما إذا كان ترك الصلاة يفوت المأموم الجمعة والجماعة، فهنا لا يترك الصلاة خلفهم إلا مبتدع مخالف للصحابة - رضي الله عنهم -.

وكذلك إذا كان الإمام قد رتبه ولاة الأمور، ولم يكن في ترك الصلاة خلفه مصلحة، فهنا ليس عليه ترك الصلاة خلفه، بل الصلاة خلف الإمام الأفضل أفضل، وهذا كله يكون فيمن ظهر منه فسق، أو بدعة، تظهر مخالفتها للكتاب والسنة، كبدعة الرافضة، والجهمية، ونحوهم. ومن أنكر مذهب الروافض وهو لا يصلي الجمعة والجماعة، بل يكفر المسلمين، فقد وقع في مثل مذهب الروافض، فإن من أعظم ما أنكر أهل السنة عليهم تركهم الجمعة، والجماعة، وتكفير الجمهور.

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[٦٠] أخرجه البخاري في كتاب الأذان، باب إمامة المفتون والمبتدع. وقال البخاري «قال الحسن: صلّ وعليه بدعته» وقال الشيخ محمد ناصر الدين الألباني حفظه الله في مختصر صحيح البخاري «وصله سعيد بن منصور بسند صحيح عنه».

discharge, but was merely "playing around", and he knew after the prayer that he prayed without *wuḍu'*, then there is a disagreement over repeating the prayer. If the follower knew that the *imām* was the kind of innovator who invites to his innovations, or that he was a person whose disobedience was public, yet he is the appointed *imām* whom it is not possible to pray behind other than him, like the *imām* for the Friday and festival prayers, and the *imām* for the prayers on 'Arafah during *ḥajj*, etc., then the follower prays behind him according to the majority of the Salaf and the Khalaf, this is the *mat͟hhab* of Aḥmad, ash-Shāfi'ī, and Abū Ḥanīfah.

For this reason it is said in the texts of creed, that one is to pray the Friday and festival prayers behind every *imām*, righteous or wicked. Similarly when there is only one *imām* at a location, then the congregational prayer is to be prayed behind him. This is because the prayer in congregation is better than the prayer of a man alone, even if the *imām* is a *fāsiq*. In fact, the congregational prayer is an individual obligation [for adult males] according to the popular view in the *mat͟hhab* of Aḥmad. And whoever leaves the Friday and congregational prayers behind the wicked *imām*, the he is an innovator according to Imām Aḥmad and other Imāms of the *Sunnah*, as mentioned about him in the writings of 'Abdūs Bin Mālik al-'Aṭār.

The correct views is that he is to pray, not to repeat it. Because the companions prayed Friday and congregational prayers behind wicked *imāms*, and they did not repeat their prayers. Like Ibn 'Umar who prayed behind al-Ḥajāj, Ibn Mas'ūd and others who prayed behind al-Walīd Bin 'Aqabah who drank alchohol, one time praying *ṣubḥ* four *rak'āt* then he said, "Have you added something?" To which Ibn Mas'ūd replied, "Until today, we have not seen other than this addition [from you.]" For which he was brought before 'Uthmān.[1] And it is recorded in *Ṣaḥīḥ al-Bukhārī* that while 'Uthmān was besieged, the people prayed behind his enemies. So he was asked, "You are the Imām of the people, but this person leading the people is an *imām* of *fitnah*." So he said,

"O my nephew! Prayer is indeed one of the best deeds that the people do, so

[1]See earlier footnote.

فصل

وأما «الصلاة خلف المبتدع» فهذه المسألة فيها نزاع، وتفصيل. فإذا لم تجد إماما غيره كالجمعة التي لا تقام إلا بمكان واحد، وكالعيدين وكصلوات الحج، خلف إمام الموسم فهذه تفعل خلف كل بر وفاجر باتفاق أهل السنة، والجماعة، وإنما تدع مثل هذه الصلوات خلف الأئمة أهل البدع كالرافضة ونحوهم، ممن لا يرى الجمعة والجماعة إذا لم يكن في القرية إلا مسجد واحد، فصلاته في الجماعة خلف الفاجر خير من صلاته في بيته منفرداً؛ لئلا يفضي إلى ترك الجماعة مطلقاً.

وأما إذا أمكانه أن يصلى خلف غير المبتدع فهو أحسن، وأفضل بلا ريب، لكن إن صلى خلفه ففي صلاته نزاع بين العلماء. ومذهب الشافعي، وأبي حنيفة تصح صلاته. وأما مالك وأحمد، ففي مذهبهما نزاع وتفصيل.

وهذا إنما هو في البدعة التي يعلم أنها تخالف الكتاب والسنة، مثل بدع الرافضة والجهمية، ونحوهم. فأما مسائل الدين التي يتنازع فيها كثير من الناس في هذه البلاد، مثل «مسألة الحرف، والصوت» ونحوها، فقد يكون كل من المتنازعين مبتدعا، وكلاهما جاهل متأول، فليس امتناع هذا من الصلاة خلف هذا بأولى من العكس، فأما إذا ظهرت السنة وعلمت فخالفها واحد، فهذا هو الذي فيه النزاع، والله أعلم. والحمد لله رب العالمين، وصلى الله على محمد وآله وصحبه وسلم.

when they do good, do good with them, and when they do evil, then leave their evil with them."[1]

Similar texts are abundant. The prayer of the disobedient person and the innovator is itself correct, so when the follower prays behind him it does not invalidate his prayer. Those who dislike prayer behind them only disliked it because of the necessity of commanding good and forbidding evil[2]. Similarly, the one who manifests innovation or wickedness is not to be appointed as an *imām* for the Muslims, for he deserves to be punished until he repents. So when it is possible to shun him until he repents, then that is good, and possibly by some people avoiding to pray behind him - praying behind other than him - this will cause him to repent, or to step down, or it will stop the people from taking example from his sins. This is the case when avoiding prayer behind him contains some benefit, not that the follower completely misses the Friday or congregational prayers. In the case where not praying behind him means that the follower would completely miss any Friday or congregational prayers, then here none would leave the prayer behind them except for an innovator contradicting the companions, may Allāh be pleased with them.

Similarly when the *imām* is appointed by those in authority, then there would be no benefit in not praying behind him. So he should not avoid praying behind him, rather prayer behind the more virtuous *imām* is better. And all of this deals with one whose *fisq*, and innovation is public and clearly contradictory to the Book and the *Sunnah*. Like the innovations of the Rawāfiḍ, the Jahmiyah, etc. And whoever out of rebuke for the *mathhab* of the Rawāfiḍ doesn't pray the Friday and congregational prayers, making *takfīr* of the Muslims, then he has suffered the same as the *mathhab* of the Rawāfiḍ, for their avoiding Friday and congregational prayers, and their *takfīr* of the majority of Muslims are some of the most dangerous traits of theirs that Ahl-Sunnah rebuke them for.

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[1]Recorded by al-Bukhārī in the book of the call to prayer; the *imām* involved in *fitnah* or innovation. Al-Bukharī said, "Al-Ḥasan said, 'Pray behind him, and his innovation will be on him.'" In *Mukhtaṣar Ṣaḥīḥ al-Bukhārī*, Shaykh Muḥammad Nāṣir ad-Dīn al-Albānī, may Allah preserve him, said, "It was connected by Sa'īd Bin Manṣūr with a *ṣaḥīḥ* chain."
[2]This point was discussed earlier.

وسئل[٦١]

عن خطيب قد حضر صلاة الجمعة، فامتنعوا عن الصلاة خلفه؛ لأجل بدعة فيه، فما هي البدعة التي تمنع الصلاة خلفه؟

فأجاب: ليس لهم أن يمنعوا أحداً من صلاة العيد والجمعة، وإن كان الإمام فاسقاً، وكذلك ليس لهم ترك الجمعة ونحوها لأجل فسق الإمام، بل عليهم فعل ذلك خلف الإمام، وإن كان فاسقاً، وإن عطاوها لأجل فسق الإمام كانوا من أهل البدع، وهذا مذهب الشافعي وأحمد وغيرهما.

وإنما تنازع العلماء في الإمام إذا كان فاسقاً، أو مبتدعاً، وأمكن أن يصلى خلف عدل. فقيل: تصح الصلاة خلف، وإن كان فاسقاً. وهذا مذهب الشافعي وأحمد في احدى الروايتين وأبي حنيفة. وقيل: لا تصح خلف الفاسق، إذا أمكن الصلاة خلف العدل، وهو احدى الروايتين عن مالك وأحمد. والله أعلم.

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[٦١] المصدر السابق (٢٣/ ٣٦٠)

Chapter

As for prayer behind the innovator, this issue has different categories and details. When there is not another *imām*, like in the case of the Friday prayer in which it is not held except at one location, and the festival prayers, and the prayers during *ḥajj* which are held behind a particular *imām*, then these are performed behind every righteous or wicked person according to the agreement of Ahl as-Sunnah wal-Jamā'ah. Such prayers behind such *imāms* are only avoided by the people of innovation, like the Rāfiḍah and their likes. As for the one who does attend Friday and congregational prayers when there is only one *masjid* in that location, then his prayer in congregation behind the wicked person is better than his prayer alone in his house, otherwise this would lead to unrestricted avoidance of the congregational prayer.

As for the case when it is possible to pray behind someone who is not an innovator, then this is better and more virtuous without a doubt. When one prays behind him anyway, then there is a disagreement over his prayer among the scholars. The *mathhabs* of ash-Shāfi'ī, and Abū Ḥanīfah say that his prayer is correct, as for Mālik and Aḥmad, there are differences and details in their *mathhabs*.

This is only the case regarding the people of innovations which are known to contradict the Book and the *Sunnah*, similar to the innovations of the Rāfiḍah and the Jahmiyah etc. As for the issues of religion which many of the people of this land have disagreed over, like the issue of the "letter and the voice"[1], etc., all of those disagreeing over it are involved in some form of innovation, and all of them have some ignorant interpretation, so there is nothing to prohibit this one from praying behind that one or *vice versa*. But when the *Sunnah* is popularly widespread and an individual contradicts it, then this is the one over which the disagreement resides. And Allāh knows best. All praise is due to the Lord of the worlds, and may the peace and blessings of Allāh be upon Muḥammad, his family, and his companions.

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[1]See the last question and answer section.

وسئل[٦٢]

عن إمام يقول يوم الجمعة على المنبر في خطبته: إن الله تكلم بكلام أزلي قديم. ليس بحرف، ولاصوت، فهل تسقط الجمعة خلفه أم لا؟ وما يجب عليه؟

فأجاب: الذي اتفق عليه أهل السنة والجماعة أن القرآن كلام الله منزل غير مخلوق، وأن هذا القرآن الذي يقرأه الناس هو كلام الله، يقرأه الناس بأصواتهم. فالكلام كلام الباري، والصوت صوت القاري والقرآن جميعه كلام الله حرفه ومعانيه.

وإذا كان الإمام مبتدعاً، فإنه يصلى خلفه الجمعة؛ وتسقط بذلك. والله أعلم.

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[٦٢] المصدر السابق (٢٣/٣٦١)

[Ibn Taymiyah] was asked[1] about the *khaṭīb* for the Friday prayer who some people prevent prayer behind because of the innovation he practices in it; what is the innovation which would prevent one from prayer behind him?

He answered; it is not for them to prevent anyone from the festival or Friday prayers, even when the *imām* is a *fāsiq*, similarly they have no reason to avoid the Friday prayer etc., because of the *fisq* of the *imām*. Rather they should attend such prayer behind the *imām* even if he is a *fāsiq*. And if they say they behave this way because of the *fisq* of the *imām* then they are among the people of innovation, this is according to the *maṯhhab* of ash-Shāfʿī, Aḥmad and others.

The scholars only differ in the case of the *fāsiq* or innovating *imām* when it is possible to pray behind the just, so some say that his prayer behind him was correct, even though he was a *fāsiq*. This is the *maṯhhab* of ash-Shafʿī, and Aḥmad in one of the two reports, and Abū Ḥanīfah. And others say it is not correct behind the *fāsiq* when it is possible to pray behind the just. This is one of the two reports from Mālik and Aḥhmad. And Allāh knows best.

He was asked[2] about an *imām* who on the *minbar* on Friday says during his *khuṭbah* that Allāh spoke with eternally ancient words, not with letters, nor a voice. So is one's Friday prayer fulfilled behind him or not? And what is then obligatory upon him?

He answered; that which Ahl as-Sunnah wal-Jamāʿah agree upon is that the *Qurʾān* is the revealed uncreated speech of Allāh, and that the *Qurʾān* which the people recite is the word of Allāh recited by people with their voices. So the words are the words of Allah and the voice is the voice of the reciter, and all of the *Qurʾān* is Allah's word, its letters and its meanings.

So if the *imām* is an innovator, when one prays the Friday prayer behind him, his obligation for that is fulfilled. And Allah knows best.

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[1]Ibid. (23:360)
[2]Ibid. (23:361)